# THE POSTSCRIPT TO Mr. Hunt's ARGUMENT,

FOR

The Bishops Right of judging in Capital Causes in PARLIAMENT, which he calls, A Letter to a Friend for Vindicating the Clergy, and rectifying some mistakes that are Mischievous and Dangerous to our Government and Religion.

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G I B 31

Published for the Benefit of such as Approve not of the Argument.

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HUNT
(Thomas)
Lawyer
6 IB 31

# The *POSTSCRIPT.*

SIR,

I Now render you my hearty thanks for your free advise, you gave me concerning the publishing of the Argument, for the Bishops Right of Judging in Capital Causes in Parliament, and for asserting their civil Honors and Rights in the Government. Because it hath given me an occasion, both of vindicating the most of the Inferiour Clergy, from those Imputations which you have remembred to me, and are commonly discoursed to their disadvantage, whereby they have lost their Esteem with the People, and also of rectifying the mistakes of

ſome; for their number is not great, who have given too much cauſe therein of publick complaints.

You diſwade me from giving any aſſiſtance to the Rights of the preſent Biſhops; for, that the Clergy out of whom the Biſhops muſt be made, have entertained Principles that are deſtructive to the Government. They affirm (you ſay) *That it is in the power of a Prince, by Divine Right, to govern as he pleaſeth; that the power of the Laws is ſolely in him; that he may if he pleaſe, uſe the conſent of Parliaments to aſſiſt the reaſon of his Laws, when he ſhall give any, but it is great condeſcention in Kings to give a reaſon for what they do, and a diminution to their moſt unaccountable Prerogative.* You ſay, *that they are for a Popiſh Succeſſor and no Parliament, and do as much as in them lies, give up our antient Government and the Proteſtant Religion, the true Chriſtian*

*Christian Faith to the absolute will of a Popish Successor, giving him a Divine Right to extirpate God's true Religion established amongst us by Law, and to evacuate our Government by his absolute pleasure.*

Our Government by a King and Estates of Parliament, is as antient as any thing can be remembred of the Nation. The attempt of altering it in all ages accounted treason, and the punishment thereof reserved to the Parliament by 25. *Ed.* 3. The conservancy of the Government being not safely to be lodg'd any where, but with the Government it self. Offences of this kind not pardonable by the King, because it is not in his power to change it. This is our Government, and thus it is established, & for ages & immemorial time hath thus continued; a long Succession of Kings have recognized it to be such; And just now when we are under the dread

of a Popiſh Succeſſor, ſome of our Clergy are illuminated into a myſtery, that hath been concealed from the beginning of Governments to this day, from the wiſdom of all Princes and Miniſters of State. *That any authority in the Government not derived from the King, and that is not to yield to his abſolute Will, was rebellious and againſt the Divine Right and Authority of Kings in the Eſtabliſhment, againſt which no uſage or preſcription to the contrary, or in abatement of it, is to be allowed. That all Rights are ambulatory, and depend for their continuance upon his pleaſure. So that though the Reformation was made here by the Government eſtabliſhed by Law, and hath acquired civil Rights not to be altered, but by the King and the three Eſtates. Theſe men yet ſpeak* (ſay you) *as if they envied the Rights of their own Religion, and had a*

*mind*

*mind to reduce the Church back again into a ſtate and condition of being perſecuted, and deſigned ſhe ſhould be ſtript of her Legal Immunities and Defenſatives, and brought back to the deplorable helpleſs condition of Prayers and Tears, do utterly abandon and neglect all the Proviſions that God's providence hath made for her protection. Nay, by this their new Hypotheſis, they put it by Divine Right into the power of a Popiſh Succeſſor; when he pleaſeth at once by a ſingle indiſputable and irreſiſtable Edict, to deſtroy our Religion and Government.* And theſe opinions, you ſay, they are the more inclined to entertain; For, *That they believe no Plot, but a Presbyterian Plot*; for, *of them they believe all ill, and call whom they pleaſe by that hated name, and boldly avow that Popery is more eligible than Presbytery; for by that they ſhall have greater revenues, and*

*more. Authority and Rule over the Lay-men.*

This is a heavy charge if true, but it is imputable (I am ſure) but to a few, and not ſo generally, as ſome malevolent men of the Popiſh Faction are induſtriouſly buſie to have it. For if it were, I confeſs, it might choque the Conſtancy, Reſolution and Zeal of the moſt addicted, to the ſervice of the Churchmen, and make them at leaſt very indifferent in their concerns. For theſe miſtakes are ſo groſs and inexcuſable, that they ought to be permitted to ſuffer the ſmart of their own follies, and to be corrected by the evils they are drawing down upon themſelves, with their own hands. They deſerve to ſuffer as betrayers of their own Country, and to be proſecuted with greater ſhame and ignominy, by all of the Reformed Religion, than the *Traditories* were by the antient

antient Christians. These their diserting of the true Christian Faith, being much less excusable than that of theirs, and of greater mischief, as of deeper malignity.

How many of the Clergy-men are thus misled we know not, but they seem many more than they are, because they are most in view, and come often under observation, frequent publick houses, and talk loud, because they want the Complemets of their preferments.

But certainly Sir, what you say to be the declared opinions of some Clergy-men, is the business now of the Papists to propagate.

*Hoc Ithacus velit & magno mercantur Atridæ.*

These are agreeable to, and indeed make up the most modern Project and Scheme of the Popish Plot.

Since the discovery of their first design of killing the King, and massacring of the Protestants, they have taken such courage by observing how little power we have to prevent their design, that they have us in scorn, and in the vilest contempt.

They now think that we are not worth destroying, but by our own hands, that we are not worthy of their trouble, or the charge of Executioners of their providing. How entertaining it is to his Holiness, to find the Church of *England*, the impregnable Bulwark of the Reformed Religion, easily fall into his hands, by the unprecedented folly of some of her Sons, without the trouble of attacking her, either by Force or Argument, which hath hitherto wanted success, and the attempts always attended with dishonor, and mischief to his See. How pleasant will it be to him to

see

ſee us periſh, and our deſtruction to be from our ſelves? With this he will anſwer all the irrefragable Apologies of the Church of *England*, for her departure from the Communion of the Romiſh Church. Then he will ſay with triumph, our Church deſtroyed her ſelf, and periſhed by a *Divine Fate*, for her unwarrantable and Sacrilegious Schiſm; for ſo he will call our *fallies*, and impute them to Divine infatuations. The manner of our deſtruction will be a better Argument, and of more force againſt the Doctrine of the Reformation, than all the Arguments of all the Doctors of that Church to this day.

For this purpoſe, ſince the Diſcovery of the Popiſh Plot, it is that Sir *Robert Filmer*'s Books were Re-printed together, and recommended by the Title Page and the publick Gazet to our reading.

Since

Since the Diſcovery of the Plot, we have had variety of Books Printed to the ſame purpoſe; *viz. To prove that all Kings as Kings are abſolute by Divine Right.* Since the Diſcovery of the Popiſh Plot, we have had men imployed to ſearch all our antient Records and Hiſtories, to find out ſomething more antient than our Parliaments as now conſtituted, that it may ſerve as a pretence to take them away. Since the Diſcovery of the Popiſh Plot, we have the memory of our late calamitous War revived, to raiſe a Pannick fear of another, and to make the King believe that the Genius of the Nation is Rebellious, and that the Proteſtant Religion it ſelf is to be apprehended by Kings.

It is difficult to tell how that late unhappy War began, or how it came to iſſue ſo Tragically in the Death of the Late King, though we

we know how it ended, *viz.* The Nation recovered within twelve years after the moſt deplored Death of that excellent King into a renowned Loyalty, & in ſpight of a great Armed Power, never before foil'd, ever victorious, then kept on foot for the intereſt of a very few men, reſtored our preſent King (may his Reign be long and happy) to the Government of his Kingdoms, without the leaſt aſſiſtance of any of the Cavalier Party, and oblig'd a wary General in the head of a factious and republican Army to Loyalty.

Nay within that time alſo, the Nation had recovered out of their partial Lapſe into Fanaticiſme, bred up great numbers of excellent Scholars, who maſtred the prejudices of thoſe times, were reverenced by the chief of the Preſbyterian party, and are the beauty and ſtrength of the Church of *England* at this time. The

The Presbyterians themselves were grown reconcileable to the Church of *England*, & had learnt by woful experience the mischievousness of Schisme, upon no better pretences than what then might have been satisfied and accommodated.

When the King and Church were restored, Fanaticisme had expired, if some old peevish and stiff Church men had not studied obstacles against an universal accommodation, & some crafty Statesmen had not projected that the continuance of the Schism would be of great service some time or other, to destroy the Church of *England*, and change our antient Government, which is now apparently the Popish Plot; and if ever it be effected, it will be with this trick, of affrighting the Church of *England* with the apprehension of Fanaticism, and making them suspicious of Parliaments. As many of them as

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are drawn into an opinion of the disloyalty of our late Parliaments, the illusions of the Popish Plot hath passed upon them, & they are under the power of its fascinations. But both the Loyalty of the late Parliaments, & also how much it imports the Plotters to have it believed that they design upon the present Government, will at once be clearly understood; if it be considered what hath been done for the forging of a Protestant Plot, (which was intended at the first opening to extend to the House of Commons) Things so wicked as would make a virtuous man ashamed of the Age he lives in. But after all endeavours to find witnesses for their purpose, powerful encouragements and great rewards, they have drawn none into their assistance, but who are publickly known for Rogues, or who wanted Bread, or had no Reputation to lose. If the falshood

falſhood of this forged Plot had not been utterly improbable, they might have procured better ſeeming, and more credible witneſſes. They might ſure have found in this age men bad enough, not already infamous to have teſtified a probable Lye. But ſo neceſſary it is to the Popiſh deſign, that a Proteſtant Plot be believed, that they are not diſcouraged at the manifeſt detection of their Conſpiracies, Perjuries and Subornations; but will ſtill go on as if they had a power to work miracles of villany for their Religion, which is no better. Our modern Politicians have been moſt obſervant agreeably to their virtuous make; how frauds, perjuries and violence have proſpered, and ſucceeded in ſome particular caſes, and have brought about ſome deſigns, imagine ſuch means throughly multiplied, to be able to conquer all things which

they

they design. But these Arts which have had success by the permission of God, when one Villain hath been to destroy another, will not pass upon the Protestant Religion. Let them seriously in time despair, and give over such enterprises, *For there is no Enchantment against Jacob, nor Divination against* Israel, *the Lot of Gods inheritance, and his peculiar Care.* If *Mordecai* be of the Seed of the Jews, *Haman* shall fall before him. It is matter of comfort to us, and dispair to the Plotters, that not one of their Plots yet, but hath prov'd Abortive, or they have been defeated by their very success.

Besides, pray let it be observed how this Design of lessening our just confidence in Parliaments, is otherwise carried on and promoted. It is now become the principal business of the Mercenary Writers for the Plot, to pick up and cull out all the enormities and irregularities

larities of those times, the *Vitia temporum*, and stories of wild pranks of some beastly Fanatical people, that exceeded the common degeneracy of those ill times, into which the Nation by undiscernable degrees so fouly lapsed, to make thereof an ugly Vizard, and this they clap unduly upon four fifths of the Nation, upon all that love and adhere to our Government and Religion, to render them suspected of destroying again the English Monarchy and the Protestant Religion, even for those very proceedings that they make for preserving both. For the service of Popery requires, that whosoever opposes it must be branded with Treason and Fanaticism; that such delicate persons as are fond of the name of Loyalty, though they understand not in what it consists; that hate the name of Fanatick, since it is become as common a

name

name of reproach, as the *Son of a Whore*; though they understand not so well what it means, will be sure so to behave themselves, as to be reckoned for Loyal & not Fanatical, by taking the measures of the one and the other, according to the new notion of the Plot-Writers, may become theirs with all their idle prattle. But let them make their best of this fooliſh sort of men, if that was all they could effect by this project.

But they design further upon the Nation, *viz*, to match the fears of Popery, with a fear as great of the like Evils to those of forty one, as if these Plotters had power by their interest to raise a new War, when we have power and authority in our Government, if it were exerted, to destroy them by Justice. But these State Mountebanks think it convenient, because the Nation was cast into a Frenzy

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in forty one; therefore now whe
in perfect health, we are to be ca
into a Lethargy to prevent ou
relapse, and in the mean time the
intend we should perish insensibl
and quietly, that way they desig
to destroy us.

It is since the Discovery of th
Popish Plot, that Popish Mercena
ries have been hired to write viru
lent Libels against the Church, an
bitter invectives against Fanaticks
Out of the same Mint came a vil
lanous Libel, called *Omnia Come-
sta a Belo* against the Church, ap
to render the Church men suspici
ous of another detestable Sacri
ledge designed. And that loath
some Print entitled the *Committee*
or *Popery in Masquerade*. Many
parts whereof hath no other reason
of belief, but that they have been
the Subject of some drunken
Rhimes in former times, but it is
in the whole an insufferable Li-
bel

bel againſt the Nation by its application to this age.

These Mercenaries are the Authors as well of treasonable Libels against the King which they forme, so as they may seem to come from the Fanatick party, to render the King jealous of them, as they are of the Libels against the Parliament and their proceedings, to breed misunderstandings between the King, Parliament and People.

It is since the Popish Plot was discovered, that Fanaticism is represented more intolerable than Popery. That the Popish Plot evident to the satisfaction of the King and several Parliaments, and of our greatest Judicatures, is yet told us not to be so certain, as that the Fanaticks are Traitors in their hearts, though they own no principles as the Papists do that warrant Treasonable practices, And these Mercenaries as frankly, as if they

they had for the dividing of th
Nation a Warrant ſo to do, call a
Fanaticks that oppoſe Popery, d
ſire Parliaments, and expect the
ſhould uſe that power that is lod
ed in them, to keep out Poper
and preſerve our Government, a
to bring to puniſhment tho
wicked men, that have notoriouſ
deſigned to deſtroy it. The beli
of the Popiſh Plot in the mea
time, is by ſcoffs and paltry Rhime
permitted publickly to be ſung
the Streets, put out of Count
nance, and thoſe that believe it e
poſed as a ſort of credulous Foo
or deſigning Knaves.

Such a vile eſteem the Papi
now have of us, that they pro
cute us with their ſcorn, and u
us as if we were below their ha
They think our diviſions whi
they have made have already d
ſtroyed us; and they now hire
ſort of *Scaramouchy Zanys, Mer*
*Andre*

*Andrews* and *Jack-Puddings* to insult over us, and make sport at our miseries.

These pleasant Knaves cry with one side of the Face, and laugh with the other, but in the mean time they cry in jest, but laugh in good earnest. He that had the art of imitating a grave Spaniard with one side of his body, and a brisk *French* man on the other side rendred both Nations ridiculous.

These vain fellows deprave every thing they meddle with, and what ever they say of Church or State, Religion or Policy, is raillery and abuse and Pamphleting scurrility.

Lord! under what seeming fatality do we labour, that it can be thought to the Service of the Church or State, to employ such Knaves?

We are used like *Sampson* bound, and our Eyes put out, and made sport

ſport for the *Philiſtims*. By theſe Py'd Pipers, our young men are ſeduced, and danc'd down a precipice, though theſe merry Knaves have not skill enough to commend them for Rat-catchers; if our City ſhould be infeſted with that vermin, as they ſay, the Town of *Hammel* once was. But the Dæmon that appeared there, a Py'd Pipar who deſtroy'd their Children as well as their Rats, was not more miſchievous to that Town, than theſe motley Knaves are to the Kingdom and Nation.

It is an inſufferable indignity, that the tragical State of our Nation ſhould become almoſt daily the matter of a Raſcally Farſe; the very anguiſh and groans of the Nation turned into Laughter and Mockery, ſuch a barbarity was never uſed to a Nation.

It is an exceſs of Petulancy, to make abſtract miſery in the very form

form of it, mimically repreſented matter of mirth and Laughter.

Theſe men were born out of time, and were fit for no age but that of *Nero*, of whoſe conſort they ſhould have been, when he played the *Deſtruction of Troy*, to the Burning of *Rome*. But I do not doubt but his Majeſties Juſtice will e're long overtake theſe incendiaries, that are ſo pleaſant at the embroilment of his Kingdom, when it ſhall be duly repreſented to him what beautefeau's they are, and unmerciful deriders of the Calamities of his People, which they occaſion or promote, tho they think they may paſs any thing of this kind upon the Nation made vain, with trifling falſe wit and Buffoonery.

It is now Twenty years ſince our Nation was infected with this ſort of wit, and now we are to dye of the diſeaſe, and we have a Fiddle

provided for us that have been bit with this venemous *Tarantula*, to dance and frisk us to our deſtruction, not to our cure, and yet we pay the Fidler. This thing Wit, the greateſt debauchment of this age, hath depraved not only the manners, but the Judgment and underſtanding of the Nation too. It hath been accounted the beſt accompliſhment of men in place, the beſt part of the Learning of this laſt Age: It is not the reaſon of the *Leviathan*, ſo much of the vanity of wit, that hath propagated Atheiſm and corrupted our manners. This hath made our Judgment inſincere and trifling, and our determinate reſolutions in matter of the greateſt moment ſlight and Phantaſtical, introduc't idleneſs & neglect of ſolid Learning, which requires labour and application to obtain, while this extemporary faculty has been accounted an admired accompliſhment. Ther

There is a ſort of wit very commendable, which *Tully* calls *celeritas in verbis*, and the Greek Epigram, εὐθίξια παίγνιον ἐυεπίης which is a pleaſant entertainment in converſation, and a commendable refreſhment, where our minds are tired with anxious and graver buſineſs, and the troubles and cares of human life, but this ought to obſerve its times, its proper ſubjects, it ought to be confined to Table talk, an evening compotation, and the hours of mirth, and the relaxation of our mind: It may be uſed decently in a Comical Farce; but it is not allowable in *Satyr*, moſt undecent is the uſe of it in Tragedy. But yet it hath inſolently interpoſed in our Politicks, governed publick Councels, ſometimes determined debates in Parliament, hath made our Pulpits contemptible, our Theology trifling: it is admitted to reſolve the

greateſt Queſtions and determine Caſes of Conſcience, to eſtabliſh and refix Church Government, hath uſurped an Authority to alter and pull down Governments, and to render them tottering, when they are as firmly eſtabliſht and fixt as a Rock.

That Wit that is abhorred by all men that are wiſe and honeſt, is that verſatile ſhifting, ſquinting, diſtorting of the underſtanding, that it views nothing truly, and repreſents things not according to their true nature, but under falſe Fantaſtical Schemes, which they affix to them to abuſe the judgments of others, a man can never arrive to any perfection in this faculty, until he is become falſe, and loſt his truth and modeſty, and none but weak men are entertained with it, and ſuch who do not deſire to underſtand truth, but to ſerve a turn and love to be deceiv-

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ed, and deceive themſelves for advantage, it is in perfection in old Knaves, and admired by young Coxcombs: It is the Hypocriſie of the Tongue, a plauſible mode of lying and ſlandering, and at beſt but a pleaſant Knavery.

It will render ridiculous or culpable by falſe repreſentations the moſt noble and heroical actions, and put falſe colours upon moſt deteſtable Villanies. It can diſcredit a man by honoring him, and make a thing incredible by the very mode of believing it, making a man ridiculous, it concludes him at the ſame time unworthy, and to confute the moſt avowed Truths, there needs no more than to raiſe a fit of laughter upon it, which has the ſame effect with the men of Wit, and their vain admirers, as reducing a falſe propoſition to an abſurdity: Thus the reaſon of this age is go-

verned by our riſibility. The Popiſh Writers have thus tickled us with their Wit, that we are ready to dye and periſh laughing, and we know not, nor care to Judge what does truly concern our preſervation. And by improving the vanity of ſome youngſters, they have drawn them to queſtion the Truth of the Popiſh Plot, and ſome can believe every hour of the day when they meet with a merry Popiſh Pamphlet that there is a Proteſtant Plot on foot; though they believe it, I am ſure, not much longer than they are reading it.

I will not grudge my pains in furniſhing a ſhort Demonſtration of the Popiſh Plot, ſince it is of ſuch importance to the ſaving of theſe men and the whole Nation, which poſſibly may fix their minds (notwithſtanding ſo vain they be) into a belief of it, which I have made

made ſhort that it may be the better remembred, which I do in kindneſs to them, ſince it was lately (and may be ſo again ſhortly) a criminal matter to bring the truth of it into queſtion, and they are by all honeſt men reckoned as Plotters themſelves who doubt it.

The Plot has been declared by the Kings Proclamation, and four Parliaments, one of them conſiſting of Penſioners and Dependents on the Court, which for eighteen years together, were giving Demonſtrations of their Loyalty to their Prince, almoſt forgetting the publick Weal: A ſolemn National Faſt has been Indicted by the Civil and Eccleſiaſtical Authority of the Kingdom, for averting the miſchiefs thereby deſigned, and ſolemnly Celebrated by the whole Nation, in which certainly they did not mock God and deride his providence.

Many unparallel'd Villanies have been committed for the ſtifling, concealing and ſuppreſſing the diſcovery of it, which (however wicked the Papiſtical ſort of baſe, falſe and degenerate Chriſtians are) we cannot without breach of Charity towards them, think they would commit cheaply, and without cauſe, and to no purpoſe. They have murdered a Miniſter of Juſtice, becauſe he had the knowledge of it, and left nothing undone that they thought neceſſary to Aſſaſſinate another for ſtrenuouſly oppoſing it. They have attempted upon the Lives of our Witneſſes, by perjuries and forgeries, they have endeavored to charge them with the moſt infamous crimes, endeavored to deſtroy them in their Lives and Reputations too in a forme of Juſtice. They have attempted by fears and rewards upon the integrity of all our Witneſſes,

ſes, to draw them to retract their Teſtimony againſt the Plot, for which ſome of their Agents have been judicially cenſured; One Gentleman to the Pillory, Fined a 1000 *l.* and Condemned to a years impriſonment, ſo evident and notorious was his offence, and by the Court thought ſo heinous: That it provoked the paſſion of the Court, and they ſeemed to exceed the ordinary Rules of Juſtice, for that they judged the Caſe to be of an exorbitant and tranſcendent nature. The Plot of the *Meal Tub* is ſo ſublimated a piece of wickedneſs, the laſt accompliſhment of villany, it hath out-done all former, and will never be out done in after ages. The Papiſts by the Diſcovery of the firſt Plot became leſs hopeful in a Maſſacre, and of effecting their purpoſe by force: They dare not now kill the King, for that the World would not now believe

it to be done by Mr. *Claypole* and his accomplices, which muſt have born the blame from the Papiſts, and he and they long ſince Executed as Traitors, if that part of the Plot againſt the Kings Life, had not been prevented by being detected.

I ſay the firſt deſign of the Plot being rendered leſs feaſible by the diſcovery, they keep the King alive with care as well for their avoiding the rage of the Nation, as to leſſen the credit of the Plot: But contrive to deſtroy as many as they thought fit to be Maſſacred in forme of a legal proceſs, and to charge them with a deſign of raiſing Rebellion againſt the King. They had made a Liſt of a great number, whom they intended to charge principal Nobles and worthy Gentlemen about the Town had prepared witneſſes to ſwear the charge againſt them, and would with more eaſe after the firſt Conviction

viction and Execution, have ſworn all that they had a mind to deſtroy into the ſame guilt. And thus all the truly Religious, the noble, good and virtuous of our Nation, that had courage enough to own, aſſert and defend the true Chriſtianity, and our Government muſt to the eternal diſhonour of our Nation and Religion, have ſuffered the execrable death of Traitors. We have reaſon to think them humane, when they only deſigned a *Gun-Powder Treaſon* or a Maſſacre, and our abhorrence of this uſage diſchargeth in us all reluctancy to Martyrdom: Let them bring us to the Stake as Martyrs, then we ſhall bear our Teſtimony to the truth of the beſt Religion, and our Lives will not be cheaply loſt; but by this means we muſt be forced to diſhonor this Religion by our deaths, by a Maſſacre or a Gun-powder Plot, the vileneſs, cruelty and

and treachery of that Apoſtate Church, had been declared to all the World, and that falſe Religion, as well as the profeſſors of it, had been rendered deteſtable, for which end a good man would ſcarce refuſe to dye, but by this means they would have forced us to perſonate their own proper Crimes & Villanies and diſhonour our own peaceable & holy Religion: A man of Honor prefers his Honor to his Life, and and would redeem it by his Death: But by this means we were, though innocent, to loſe our Lives by diſhonor, and to faſten a ſtain upon our Memories by our death. The Prieſts, their impudent Lyes at their deaths in denying the matters of the Plot, of which they were upon clear evidence Convicted and Sentenced, muſt have paſt for truths, and all our worthy men dying with proteſtations of their innocence, muſt to the everlaſting infamy of our Religion

Religion and Nation, been accounted falſe and impious at their laſt breath, there is no reaſon to be aſſign'd of the patience of God or Man towards ſuch Miſcreants, but that they may have time to add one impiety to another, until an eaſie vengeance triumphs over them; for though this laſt mentioned Plot is cleared beyond all exception, their Faces are hardned, and they are not yet aſhamed; but have ſince contrived and ſuborned Witneſſes to ſwear the very Diſcovery of the firſt Plot to be a falſe contrivance of a Plot againſt the Papiſts. To this purpoſe they ſuborned a Son by perjury to commit parridice againſt his Father, the greateſt Sin againſt Earth, the other the greateſt affront againſt Heaven; What a Religion is this that muſt be thus ſupported!

Nay, as if they did not fear or care to loſe the favour of their

moſt indulgent Prince, which they have poſſeſt ſince he choſe to truſt them rather than his Proteſtant Subjects, in making his eſcape at *Worceſter*; they have contrived theſe two laſt Plots with ſuch Art, as to bring them under His Majeſties obſervation, and repreſented them as things fit for his encouragement: Sure if they were not urged with the fears of a real guilt, and a reſtleſs Conſcience of the Plot, they would never have adventured thus to have intereſted the honor of the King, and to tempt him to abandon them to the publick Juſtice of the Nation, which begins to grow impatient by the delays of it againſt this Helliſh Plot: For we have had four Parliaments diſſolved ſince the Diſcovery of it, one a darling to the Crown. The bringing into queſtion the Diſſolution of that Parliament in the Houſe of Peers,

upon

upon the reaſon of an unnatural Prorogation, was not long before cenſured, and ſome great Lords impriſoned, therefore, proceedings ſo unwarrantable, that it was after thought fit by that Houſe to obliterate the Memory of them; ſo neceſſary was that Parliament then thought to the ſervice of the Crown. The Diſſolution of that Parliament gave us reaſon to fear that the King had no more buſineſs for Parliaments. By theſe Diſſolutions, no publick ends that are intelligible are ſerved, no intereſt is gratified, no perſons of any ſort receive their ſatisfaction but the Plotters, and the Plot are reſpited thereby from publick Juſtice, & gain time to bring the Plot to effect.

This is the end the Papiſts have ſerved, but the King our great Phyſician of State, had another reaſon that hath governed him, for he knew the ſtrength of the Plot,

Plot, our Diſeaſe, and that a Diſeaſe that is dangerous, is ſometimes to be palliated until the ſeaſon comes to make a thorow Cure, for it many times kills the Patient to precipitate the Criſis; all theſe Demonſtrations of the Plot are paſt under every mans obſervation.

But that we know ſo little of it after all this time: It is now above three years ſince the firſt diſcovery, that the Plotters now ordinarily eſcape Juſtice. That a great Judge did abate his firſt Zeal in puniſhing the Plot, leſt he ſhould exaſperate it, and Reaſon of State might thus require it.

Theſe things prove the greatneſs and ſtrength of the Plot as well as the reality of it, theſe declare the Plotters intereſt is great, that the Plot is yet unbroken, ſtanch and hopeful, and therefore we are not to believe our ſelves

well,

well, and live *ſine Regimine* as the Phyſicians ſay, but to expect addreſs to and deſire our Cure. And that the Papiſts think it yet hopeful, is evident from the Prieſts and the Lawyer, abjuring their guilt with their laſt breath. We had the honeſt Confeſſions of the Convicted Prieſts and other Traitors, of the Popiſh Treaſons of which they ſtood Convicted in the time of Queen *Elizabeth*, and in the time of King *James*, of the Gun powder Treaſon. What then could induce our Plotters Convict, to utter moſt ſolemn perjuries the next minute before they were to appear to God? nothing ſure but that they then hoped that the Plot might be executed; they did it for the intereſt and ſervice of their Church, and for the better bringing it to effect: For which they dyed, and for which at their deaths, to conceal, they adventured Heroically

roically upon lyes and perjuries, which if confeſſed would have been fruſtrated and become Abortive: For it muſt not be believed that that Church is ſo degenerate, as to permit and allow men to ſuch impieties, for the punctilio's of honour, though of the Church it ſelf: But while they are not done for the ſake of him that commits them, but for an important intereſt of their Church, (ſuch as the carrying on of this Plot) they ſay they loſe their nature by the direction of the intention, they become a pure piece of mortification and ſelf-denyal, an adventure to truſt God in what they do for his ſake, and for his ſervice; and their Caſuiſts will no more call them in this Caſe lyes or perjuries, than *Abraham*'s offering up his Son *Iſaac* (though that was at God's expreſs command) was murder. But the God of Truth, that God who hath

declared,

declared, that when he himſelf in any entercourſe with Mankind interpoſeth an Oath, that the matter under that Oath is irrevocable, peremptory and abſolute, cannot licenſe or diſpenſe with perjurious falſhoods for any end whatſoever.

But I muſt remark one thing more, and that is, touching the credit of Dr. *Titus Oates*, and Capt. *William Bedlow*, *viz.* That they have been incurious in their converſation, have followed their own natural courſe, allowed themſelves in their paſſions, have been apert and unreſerved, have not cared who they offended, have ſought no mans favour, ſeem to care for no mans opinion, have valued and ſupported themſelves only by their veracity, and have ſeemed to ſet all the World at defiance to find a flaw in their evidence, and have had little of friendſhip or eſteem, but for

for the ſake of their diſcovery. Beſides that ſo long a time hath not afforded a poſſibility by all the Artifice, Intereſt and unhallowed frauds of *Rome*, to falſify any one part of that evidence. But numberleſs events have given credit and authentickneſs to their Teſtimony: Did ever any feigned Teſtimony bear it ſelf up with ſo much Confidence, Bravery and Aſſurance? was there ever any falſe witneſs that did not endeavour to render himſelf acceptable, to beſpeak favour which draws after it credit, and to appear of the moſt unexceptionable behaviour? Their faults and imprudences ſuch as they have been, we would not have wanted to make their evidence beyond all exception.

The undoubted truth of their evidence alone, hath given them the civil reſpect of all honeſt men, and will give the Doctor the publick

lick honors of the Nation in due time. I will not recite the innumerable Sham-plots contrived against the Proteſtants, every one of them a Demonſtration by it ſelf of the truth of the Popiſh Plot, becauſe I have no deſign to exaſperate, but awaken theſe men that are aſleep and ſecure in this ſtorm.

This trouble of demonſtrating of the Plot, may ſeem unneceſſary to the judicious, nay to the plain ſort of honeſt, upright and well meaning men; and ſo it would certainly have been, had not ſome young Gentlemen by this paltry thing called Wit, been corrupted in their judgments, and brought into a Scepticiſme, and wild undetermination in a matter of ſo great concernment.

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This

This deſpicable faculty hath made a famous Gentleman, who hath a liberal doſe of it, a Writer of Books cauſed him to waſte ſo much Paper, and abuſe ſo many Readers: but in all that I have read of him, there is nothing true and ſincere, or truly and ſincerely ſaid, his Judgment is made falſe by his Phantaſie, or he hath ſerv'd a turn by his Verſatile windings and Wily conceits. That dangerous faculty that he indulgeth hath impoſed upon him, which the ſevere and honeſt enquirers after truth are concerned to mortify and ſuppreſs. And I do earneſtly recommend to all ingenious Gentlemen that would be rightly inſtructed and informed, neither deceive others, nor would be deceived themſelves, as they love truth and virtue, wiſdom and ſober thoughts, to deſpiſe this ſort of wit in others, & repreſs it in themſelves: And never allow

allow it to be used, but in the hours of mirth, in the Relaxations of their minds from serious Contemplations and matters grave and weighty, where this prophane thing Wit ought always to be shut out with care.

Enough hath been said for rectifying the mistakes of any true Protestant, especially any Clergy-man of the Church of *England*, which you have objected against them about Government or Parliament, dissenters from the Church of *England* and Popery. Especially when it is made apparent that these mistakes are made serviceable to the Popish Plot, and the means which that party prosecute to compass and bring about the ruine of our Church. But that nothing may be wanting, that lyes in my poor power for pulling their Foot out of the Snare, I shall more distinctly consider them.

First,

First, I ſhall deſire them to conſider what our Government is, and where the true knowledge of it is to be found: and where can it be found, but in our Statute Books, the Commentaries of our Law, the Hiſtories of our Government, and of the Kingdom? Search them if you be at leaſure, if you are not, conſult thoſe that have read them, and whoſe buſineſs and employment it is to underſtand them, and you cannot fail to be informed.

That the King hath no power to make Laws, that both Houſes of Parliament muſt joyn with the King in making a Law.

It can with no more reaſon be concluded that the King hath the Legiſlative power, becauſe his Aſſent makes the Bills in Parliament Laws, than it can becauſe the third Unit added to two makes a Triad, that the other two do not go to the making of that number,

when

when a matter's moved from the King in Parliament to paſs into a Law the Commons conſent laſt. The Letters Patents of *Ed* 3. for making the Eldeſt Son of a King in Succeſſion Prince of *Wales*, and Duke of *Cornwall* was confirmed (as they muſt have been, otherwiſe they would have been void) by the Houſe of Commons. And yet we will not ſay, that the Houſe of Commons can make a Prince of *Wales* or Duke of *Cornwall*. And yet upon no better reaſon then this, ſome men will talk as if they believed themſelves, that the Legiſlative power is in the King, when no King of *England* yet ever pretended to it; but by their proceſs of Law have puniſhed ſuch officious and miſchievous Knaves. Sir *E. Cook* 8. R.

They will tell you that the Laws are the meaſures of our Allegiance

legiance, and the Kings Prerogative, and declare the terms of Obedience and Government.

That a Legiſlative authority is neceſſary to every Government and therefore we ought not to want it; and therefore Parliaments in which our Government hath placed the making of Laws cannot be long diſcontinued, nor their Conventions rendred illuſory and in vain, which is all one as to want them.

That to Govern by Laws implieth that great fundamental Law, That new Laws ſhall be made upon new emergencies, and for avoiding unſufferable miſchiefs to the State. By the Statutes of 4 *Ed.* 3. *c.* 14. 36. *Ed.* 3 *c.* 10. it is provided that Parliaments be holden once every year. The Statute of this King required a Parliament every three years, which being an affirmatory Law, doth

not derogate from those of *Ed.* the 3. But if the King doth not call a Parliament once in a year, He neglects these Laws, and if he delays calling a Parliament three years, he neglects the other Law of his own time too. And for that he is by the Law intrusted with the calling of Parliaments, He is at liberty to call them within the times appointed. And that Laws ought to be made for Redress of mischiefs that may ensue, appears by the Statute of provisors 25. *E.* 3. *cap.* 23. In which we have these words.

Whereupon the Commons have prayed our said Sovereign Lord the King, that sith the right of the Crown of England, and the Law of the said Realm is such, that upon the mischiefs & Damnage which happeneth to this Realm, he ought and is bound of the Accord of his said People in

his Parliament thereof, to make Remedy and Law in avoiding the miſchief and dammage, which whereof cometh, which that King agreed to by his Royal Aſſent thereto given.

I dare be hold to ſay, that never any Bill in Parliament was loſt, and wanted the Royal Aſſent that was promoted by the general deſires of the people.

If Popery therefore (which is the greateſt miſchief to us that ever threatned this Kingdom) can be kept out by a Law, we ought to have ſuch a Law, and nothing can hinder ſuch a Law to be paſt for that purpoſe, but want of an univerſal deſire to have it. I deſire theſe Gentlemen to conſider how they will anſwer it to their Saviour at the laſt day, if they ſuffer his true Religion, and the profeſſors of it to be deſtroyed and perſecuted, when nothing but

but their desires of a thing lawful to be had, and of right due, was requisite to prevent it. Their sufferings will be just and righteous from God, if their sin occasioneth it, and very uncomfortable to themselves.

The extent of the Legislative authority, is no where to be understood, but by our Acts of Parliament in which it hath been exercised and used, and by such Acts that declare the extent of its power, by the 13. *Eliz. cap.* 1. it is made Treason during that Queens Life, and forfeiture of Goods & Chattels afterwards. To hold, maintain and affirm, that the Queen by the Authority of the Parliament of England, is not able to make Laws and Statutes of sufficient force and validity, to limit and bind the Crown of this Realm, and the descent, limitation, inheritance

and Government thereof. And this authority was exerciſed by Entailing the Crown in Parliaments, in the times of *Richard* the 2*d*. *Henry* the 4*th*. *Henry* the 6*th*. *Edward* the 4*th*. *Richard* the 3*d*. *Henry* the 7*th*. thrice in the time of *Henry* the 8*th*. and upon the Marriage of Queen *Mary* to King *Philip* of *Spain*, both the Crowns of *England* and *Spain*, were Entailed, whereby it was provided that of the ſeveral Children to be begotten upon the Queen, one was to have the Crown of *England*, another *Spain*, another the *Low-Countries*. The Articles of Marriage to this purpoſe were confirmed by Act of Parliament.

Thoſe that are truly Loyal to our preſent Sovereign, have reaſon to recognize with high ſatisfaction, that ſuch a power of altering and limiting the deſcent of the

the Crown, is duly lodged in the King and States of the Realm: For under the authority of an Act of Parliament of the Kingdom of *Scotland*, we derive our ſelves to the happineſs of his Government, and He his title to the Crown of *Scotland*, which drew to him the Imperial Crown of *England*. For *Robert Steward* firſt King of *Scotland* of that Family, lived in concubinate with *Elizabeth Mure*, and by her had three Sons, *John*, *Robert* and *Alexander*, afterwards he married *Eufame* Daughter to the Earl of *Roſs*, and after was Crowned King of *Scotland*; He had by her *Walter* Earl of *Athol*, and *David* Earl of *Straherne*. When *Eufame* his Wife dyed, he Married *Elizabeth More*. After that by one Act of Parliament, he made his natural Sons firſt Noble, that is to ſay, *John* Earl of *Carrick*, *Robert* Earl of

*Menteith*, and *Alexander* Earl of *Buchquhane*. And ſhortly after by another Parliament, he limited the Crown in Tail Succeſſively to *John*, *Robert* and *Alexander* his Children by *Elizabeth Mure* in Concubinate, and after to the Children of *Eufame Roſs* his Legitimate Children; who are to this day in their iſſue by this limitation, by authority of an Act of Parliament in *Scotland* barr'd from the Crown, and we hope ever will be, by the continuance of the Line of our moſt Gracious King. For note, that though a ſubſequent Marriage by the civil Law, which is the Law of *Scotland*, in ſuch caſes doth Legitimate the Children born before Marriage, of a Concubine; yet it is with this exception, that they ſhall not be Legitimated to the prejudice of Children born *afterwards* in Matriage, and before the Marri-

age

age of the Concubine. Beſides the reaſon of the Civil Law in Legitimating the Children upon a ſubſequent Marriage, is this, *viz.* a preſumption that they were begotten *affectu maritali*, which preſumption fails where the man proceeds to Marry another woman, and abandons or neglects his Concubine.

But I deſire theſe Gentlemen that are ſo unwilling to be ſafe in their Religion, which I believe is moſt dear unto them:

That if any Law ſhould exceed the declared meaſures of the Legiſlative authority, though in ſuch Caſe they may have leave to doubt of the lawfulneſs of ſuch a Law, yet if it be not againſt any expreſs Law of God, they will upon a little conſideration, determin it lawful, if it be neceſſary to the Common-weal, for that nothing can be the concerns of men

united in any Polity, but may be govern'd and ordered by the Laws of their Legiſlature, for publick good; for by the reaſon of all political ſocieties, there is a ſubmiſſion made of all Rights, eſpecially of the Common Rights of that community, to the Government of its own Laws.

For further ſatisfaction of the lawfulneſs of the bill of excluſion, See a Book called *The great and weighty Conſideration conſidered.*

But all this and a hundred times as much will not ſatisfy ſome Gentlemen, of the lawfulneſs of our Government, & the extent of the Legiſlative power of Parliaments; ſince they have entertained a Notion, that Monarchy is *jure divino*, unalterable in its deſcent by any Law of man, for that it is ſubject to none. That all Kings are alike abſolute, that their Will is a Law to all their Subjects. That Parliaments and

the

the ſtates of the Realm, in their Conventions can be no more than the Monarchs Miniſters acting under and by his appointment, which he may exauctorate and turn out of Office when he pleaſeth. For there can be (ſay they) under the Sun no obliging Authority but that of Kings (to whom God hath given a plenitude of power) and what is derived from them: That this Divine Abſoluteneſs may Govern, and exerciſe Royal power immenſely, and that it is not ſubject to, nor to be abated or reſtrained by any human inventions or contrivances of men: (however neceſſary and convenient Kings have thought them in former Ages) by ſuch methods and ſuch offices and Officers (of which number the States of the Realm may be, or not be, as Kings ſhall pleaſe) as they ſhall by their abſolute Will order.

order or appoint. *Our Parliaments*, say they, *are Rebellious and an Usurpation upon the unbounded Power of Kings, which belongs to every King as such* jure ordinario, *and by Divine institution. That a mixt Monarchy as our is, is an Anarchy, and that we are at present without a Government, at least such as we ought to have, and which God hath appointed and ordained for us: That we by adhering to the present Government are Rebels to God Almighty, and the Kings unlimited Power and Authority under him, which no humane constitution, no not the Will and Pleasure of Kings themselves can limit or restrain. For that* jura ordinaria & divina non recipiunt modum, *That the Legislative Power is solely in the King, and that the business of a Parliament (if they would think of being only what they ought to be) is only to declare on the behalf of themselves*

*ſelves and the people (that ſend them for that purpoſe certainly) the obedience that is due from them to ſuch Laws as the K. ſhall make, and that they may be laid aſide wholly when he pleaſeth.* And after all this, what matter's it with them what we ſay, our Government is, hath been, or where the Legiſlative Authority of the Nation is placed, or how uſed?

But I deſire theſe Gentlemen to conſider how they come to theſe Notions, upon what reaſon they are grounded. How a Government eſtabliſhed by God and Nature for all Mankind, ſhould remain a ſecret to all the wiſe, good, juſt and peaceable men of all Ages. That Kings ſhould not before this have underſtood their Authority, when no pretences are omitted for encreaſe of power and enlargement of Empire. I deſire them to conſider that this ſecret

was

was not discovered to the World before the last Age, and was a forerunner of our late unnatural War, and is now again revived by the republishing of Sir *Robert Filmer*'s Books, since the Discovery of the Popish Plot.

I wish they would consider that the reasons ought to be as clear and evident as Demonstration, that will warrant them to discost from the sense of all Mankind, in a matter of such weight and moment.

That to mistake with confidence and over-weening in this matter, will be an upardonable affront to the Common sense of Mankind, and the greatest Violation of the Laws of modesty. I desire that they would consider and rate the mischiefs that will certainly ensue upon this opinion, and whether a probable reason can therefore support it.

That

That they would throughly weigh, ponder and examine the Reasons of these bold and new *Dogmata*. For their enquiries ought to be in proportion diligent and strict, as the matter is of moment, and if they are not, their error and mistake will be very culpable, and the sin of the error aggravated to the measure of the mischief which it produceth and occasioneth.

Where is the Charter of Kings from God Almighty to be read or found? for nothing but the declared Will of God can warrant us to destroy our Government, or to give up the Rights and Liberties of our people. If they are lawful, I am sure it is villany to betray them, since all political Societies are framed that all may assist the Common Rights of all. I cannot imagine they can pretend an umbrage from the

Holy

Holy Scriptures for ſuch unheard of opinions.

The Jews indeed had a Government, and Laws of God's framing and appointment, and a King of their own chooſing, and ſuch a King as they deſired by God's permiſſion they had. But their form of Government ought with leſs reaſon to be the Rule of all kingly Governors, becauſe it was a Government choſen by themſelves, then the Laws of the Jews ought to be the Laws of all Nations (which they are not) though made and enacted by God himſelf.

Chriſt would not make himſelf a Judge in a private Right ſubmitted to him. He determinned the right of the Roman Empire, by the poſſeſſion of Sovereign Authority, and ſuch as the whole world had made it, his Diſciples were obliged to acknowledge

ledge it, by their Obedience and Submiſſions, which is the ſumm of the Apoſtles Doctrine in this matter.

The Chriſtian Religion inſtituted no form of Governments, but enjoyns us to be obedient to thoſe we have, not only by expreſs command in the caſe, but by its general Rules of a moſt refined, improved and extenſive morality.

But though I ſaid the Scriptures have not preſcribed or directed any univerſal Form of Government, yet the Scripture hath declared the falſhood of this new Hypotheſis of Kingly Government to be *Jure Divino*, or by *Divine Right*. For St. *Peter* 1 *Peter* 2. 13. and 14. ſtiles Kings as well as the Governors under him the ordinance of man, which cannot have any other ſenſe, but that men make them and give them their powers.

powers. By St. *Paul* the power of Government indeed is called God's Ordnance *Rom.* 13. 2. but that is, for this reaſon, Becauſe in general God approves of Governments, as neceſſary to the well being of Mankind, for the improvement of humane nature, for the puniſhing of Vice, Encouragement and ſecurity of virtue, without them it being impoſſible to live honeſtly and in peace. And he hath made them the under Miniſters of his providence and care over Mankind, and expects of them, that they ſhould promote his true Honor and Worſhip in the World, which will be always accompanied with the exerciſe of all civil Virtues. Theſe two different places muſt be ſo underſtood, that they may be both true, and by no other interpretation can they be reconciled and made conſiſtent.

It is impossible, that any thing can be of mans appointment, which is of God's Ordination, there can be no such thing, as a Co-legislative power of Men with their Maker, Government therefore is from God, as he hath made Governments necessary in the general order of things, but the specification thereof is from Men, & the best definition that can be made of Government is, in the words of both the Apostles put together διὰ διαταγὴν Ἀνθρωπίνην κτίσις, & such Governments which men make, God approves and requires our obedience to them upon all those reasons, which make Governments necessary.

The natural and easie consequence and result of these Scriptures is this, which I desire those Gentlemen to observe. That whatsoever is not lawfully established by men, no Law of God, not the Christian

Christian Law doth oblige us to obey. The Christian Religion doth equally condemn in the reason of its Institutions, Usurpation, and Contumacy. Where the Apostle admonisheth us, that if we be free we should not become servants, he hath by virtue of that Admonition, made it commendable not to suffer the Encroachments of power over us. Most certainly therefore as the Christian Religion doth not prejudice the Sovereign Rights of Princes, such as they are in the several forms and Models of Monarchical Governments, *non eripit terrestria qui regna dat cælestia*, as *Sedulius*, so doth it not enlarge them; when by the Gospel God made us free from his own positive Laws to the *Jews*, he did not intend thereby *de Jure*, to render us slaves to the Arbitrary pleasure of Men.

No

No man intends by any thing n the Scripture, that all mankind s obliged to any one form of Go- vernment, and therefore all Men re left to their own. It hath not herefore altered the terms of Go- vernment and Obedience, that e- very Nation hath Eſtabliſhed for hemſelves, but hath confirmed & ſtrictly obliged the obſervance f them.

To Obedience, to Government; we are obliged by as many ties as here are Chriſtian Virtues, and he muſt diſown his Chriſtianity, hat departs from his due Allegi- ance. And ſince our Saviour is declared King of Kings, and Lord of Lords, all Kings, Chriſti- an Kings eſpecially, are to govern n Imitation of his mercy and goodneſs, and in ſubſerviency to he Intereſt of his Religion and Kingdom.

*Regum timendorum in proprios greges, Reges*

*Reges in ipſos imperium eſt Jovis, tunctâ ſupercilio moventis.*

Whence then is this abſolute Authority of Kings, if it come neither from God nor Man?

Give me leave now to inform you, that theſe opinions render you all Traytors, guilty of Treaſon of State, *perduellionis rei*, obnoxious to be puniſhed as Traytors by an Authority lodged in Parliament, In the Conſtitution of the Government.

You your ſelves muſt needs condemn your ſelves to have forfeited all your own, who hold ſuch Principles, that tend to deſtroy every Mans Right, by reſolving all things into the abſolute pleaſure of a Monarch, in which you moſtly diſſerve the King, and are contrary to His Majeſties late Declaration. The men of theſe Principles, the leſs of the Government they are intruſted with, the

better

better, for the leſs they have to give up and betray. I confeſs, if I could believe, that this Doctrine was become Orthodox among them, and the prevailing opinion of the Clergy, I ſhould conclude us to be the moſt unhappy people under the Sun. This is an Hypotheſis indeed, that will bring on *new Heavens and a new Earth*, but ſuch wherein no peace or Righteouſneſs can ever dwell. But I deem all ſuch as are Defenders and Promoters of it, do deſerve a civil Excommunication, more ſmarting then their Eccleſiaſtical, and to be condemned to live upon, & only feed themſelves with their thin ſpeculations, and to be excluded from any ſhare of that Government, that they profeſſedly in their Principles betray, to be puniſhed as ſeditious perſons, and moſt miſchievous Schiſmaticks, far more intolerable in this matter

ter than the ſcrupulous brotherhood, for their boglings at an indifferent and inſignificant Ceremony. For that to the ruin of our Religion and deſtruction of the publick peace, they divide from that polity, to which by drawing here their firſt breath, they made Faith, and to which the condition of their birth doth oblige them, they falſify that which *Arrian* in his *Epictetus* calls the ἐπαγγελία ἀνθρώπου than which nothing is more ſacred and inviolable.

By creating themſelves a new Allegiance, and obtruding it upon their fellow Citizens, and Members of the ſame Kingdom, they ſet up a Kingdom within a Kingdom, more dangerous and miſchievous than the Papal *Imperium in Imperio*, which certainly will be introduced, if this Modern, and monſtrouſly extravagant opinion can prevail by a general Credence.

It

It is criminal, and no leſs dangerous to the being of any policy to reſtrain the legiſlative Authority, and to entertain Principles, that diſables it to provide remedy againſt the greateſt miſchiefs, that can happen to any Community. No Government can ſupport it ſelf without an unlimited Power, in providing for the happineſs of the people: No Civil eſtabliſhment but is controlable and alterable to the publick Weale. What ever is not of Divine Inſtitution, ought to yield and ſubmit to this Power and Authority.

The Succeſſion to the Crown is of a civil nature, not eſtabliſhed by any Divine Right. Several Kingdoms have ſeveral Laws of Succeſſion, ſome are Elective, others Hæreditary under ſeveral Limitations. All humane Conſtitutions are made *tum ſenſu humanæ imbecillitatis*, under reaſonable ex-

ceptions of unforeseen accidents and Emergencies, that may happen in humane Affairs, and so they must be intended and so interpreted. The several limitations of the descent of the Crown, must be made by the people in conferring the Royal Dignity and power which is more or less in several Kingdoms.

The descent of the Crown is governed according to the presumed will of the People, and the presumption of the peoples will is made by measuring, and considering what is most expedient to the publick good, whereas private Estates are directed in their descent according to the decedents. And this is the reason that the descent of the Crown is governed by other rules than private Estates. Only one daughter, and not all as in private Estates, shall succeed to the Crown, because the strength of the

Kingdom

Kingdom is preserved when continueds united, and the peace and concord of the people better Established. A son of the second venter shall inherit, which is not allowed in private Estates, because a son of the second venter is equally of the blood of the great Ancestor, upon whom the Crown was first conferred by the people, or after he had got into the Throne obtain'd their Submissions, and may equally participate of his Virtues.

If the Royal Family be extinct, it belongs to the people to make a new King, under what limitations they please, or to make none; for the Polity is not destroyed if there be no King created, and consequently in case of this cesser or discontinuance of the *Regnum*, there may be Treason committed against the people. By all which it is evident, that the succession to the Crown is the peoples right:

And though the succession to th
Crown is Hereditary, because th
people so appointed it, would hav
it so, or consented to have it so. Y
in a particular case for the savin
the Nation, the whole line an
Monarchy it self, it may be altere
by the unlimited Power of the Le
gislative Authority. We hav
been more just to the Royal Succe
sion, than the wonderful Sir *Rober*
*Filmer*, for his Hypotheses will no
allow at all of Hereditary rightfu
Succession. For the establishin
the right of the Universal Empi
of the World in *Adams* right hei
(since this Illuminato hath enligh
ned the World in this secret,) n
Successor can derive any heredit
ry right from his Predecessor. H
Title can be only his own possess
on, for no man can claim by d
scent the Usurpation of his Fathe
but he that is not conscious to th
wrong, and is *bonæ fidei posses*
und

nder the presumed right and title
his Father. I would be under-
ood to speak as the matter can be
onsidered in a free Reason, not un-
r the prejudice of any positive
unicipal law, for to such laws
e right of Crowns, as the Re-
owned Knight will have it, are
ot submitted.

So that here in this matter their
ight fails them, and can give
em no help. Their other Friend
e great *Leviathan Maker*, is so far
om establishing an Hereditary
ccession, that he leaves Kings to
rightfully assaulted, deposed and
stroyed, by any person that can,
ho stands in danger of being de-
royed by the King, though justly
ndemned to death; *Leviathan*
rt. 2. Cap. 21. *Those* (saith he)
*at have committed a Capital*
*rime, for which they expect death,*
*ve the liberty to defend them-*
*lves by Arms as well as the In-*

*nocent.* But I mention him only to render him deteſtable, for I take his Books to be the *dehoneſtamenta humani generis*. But I deſire them to regard the ſenſe of all Mankind, in the words of *Iſiodorus Peluſiota*, ἱερωσύνη καὶ Βασιλεία εἰς ἓν ὁρῶσι τέλος τὴν τῶν ὑπηκόων σωτηρίαν, This Governed the Judicious and Learned Dr. *Falkner*, for when he had carried Chriſtian Loyalty as high as he could, to the honor of our Religion and the benefit of the World for which we are all extreamly beholden to him, he concludes thus in his excellent Book called *Chriſtian Loyalty*. *That if any Prince undertakes to alienate his Kingdom, or to give it up into the hands of another Soveraign Power, or that really acts the Deſtruction or the Univerſal calamity of his People*, he tells us *Grotius* thinks *that in this utmoſt extremity, the uſe of a defence, as a laſt refuge* ultimo neceſſitatis

ceſſitatis preſidio *is not to be condemned, provided the care of the Common good be preſerved.* And *if this be true*, ſaith he, *it muſt be upon this ground; that ſuch attempts of ruining* de ipſo facto *include a diſclaiming the governing of theſe perſons as Subjects, and conſequently of being their Prince or King*; what unreaſonableneſs is there then in ſhutting the door upon him, and making it faſt againſt him by an act of State, who hath excluded himſelf by his principles and deſigns? For the truth of the fact, I ſhall only refer you to *Secretary* Coleman *his Letters*, wherein he ſaith *that his Maſters intereſt, and the King of* France *his Intereſt, is one and the ſame, and their deſign their glorious deſign the ſame* (viz) *the extirpating the Northern Hereſie*, how far the King of *France* hath complied, with the deſign, the cruel Perſecution, and exils of his

*nocent.* But I mention him only to render him deteſtable, for I take his Books to be the *dehoneſtamento humani generis.* But I deſire them to regard the ſenſe of all Mankind, in the words of *Iſiodorus Peluſiota*, ἱερωσύνη καὶ Βασιλεία εἰς ἓν ὁρῶσι τέλος τὴν τῶν ὑπηκόων σωτηρίαν, This Governed the Judicious and Learned Dr. *Falkner*, for when he had carried Chriſtian Loyalty as high as he could, to the honor of our Religion and the benefit of the World for which we are all extreamly beholden to him, he concludes thus in his excellent Book called *Chriſtian Loyalty. That if any Prince undertakes to alienate his Kingdom, or to give it up into the hands of another Soveraign Power, or that really acts the Deſtruction or the Univerſal calamity of his People*, he tells us *Grotius* thinks *that in this utmoſt extremity, the uſe of a defence, as a laſt refuge* ultimo ne-

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Protestant Subjects, who at the time of that letter, were under the security & protection of the Laws of that Kingdom, the Faith of that Crown, do declare to the World. And by what secret influences I know not, he is made so great, his conquests so easie and expedite, that he is like to do the work himself here in *England*, and go away with all the Glory. But if the work must lye upon our hands, let no man think with himself, that Popery is not to be introduced here, because the numbers of Papists are few, for that will not render the design impracticable, but the execution of it more cruel and barbarous, a whole Nation upon the matter must be corrupted from the Faith of the true Religion or destroy'd. One single arm of an ordinary strength not resisted, may assassinate a whole Nation.

Let

Let no man betray his Country and Religion, by pretending the example of the patience, and ſufferance of the Primitive Chriſtians for our rule.

The Reformed Religion hath acquired a civil right, and the protection of Laws, if we ought not to loſe our Lives, Liberties, and Eſtates, but where forfeited by Law, we ought much rather not to loſe them for the profeſſion of the beſt Religion, which by Law is made the publick national Religion. And it is ſtrange that ſome men of the ſame Religion in profeſſion can think (that notwithſtanding) it makes no matter what is done to a man, if he be Religious, but if he be not ſo, the leaſt publick injuries and injuſtice may be reſiſted, vindicated, remedied, and by right defended by old Laws, or new ones, to be made for that purpoſe.

The Christian Religion was publisht, when the whole World was Pagan, and therefore it was submitted to such usage as the Governments would give it. But when the Christian Faith, had by miracles of patience declared it self to be of Heaven, and of a Divine Original: According to the Prophecies on that behalf, it took possession of the Empire, and Crowns, and Scepters became submitted to the Cross, and the Christians acquir'd a civil right of Protection and Immunity, which they ought not, they cannot relinquish and abandon, no more than they can destroy themselves, or suffer violence and cruelty to destroy the Innocent. Such as thus perish shall never wear a Martyrs Crown, but perish in the next World for perishing in this. This will be interpretatively Crucifying Christ afresh, after he is received up into Glory

i.e.

i.e. After his Religion is exalted into dignity and honor and civil Authority. If the ſenate of *Rome* had been Chriſtians, they would never have given up the Government to a *Pagan Auguſtus*, with a power to him and his Succeſſors, to make laws for extirpating the Chriſtian Faith, what is ſaid of the Chriſtian Religion, and Paganiſm holds between the Reformed Religion and Popery.

If any man is ſo vain as to ſay, that an unalterable courſe of Succeſſion, is eſtabliſhed amongſt us by Divine Right, I ſay he is a man fitted to believe tranſubſtantiation, and the infallibility of the Pope; he is deeply lapſed into fanaticiſm, he dreams when he is awake, and his dreams are dreams of phrenſie. There are ſomethings ſo falſe, that they cannot be diſproved, as ſomethings are ſo evidently true that they cannot be proved. This propoſition hath no

color

color to ground it ſelf upon, no medium to prove it, no argument for it which is to be anſwered, nor nothing more abſurd than it ſelf to reduce it to: But if any ſhall add, that this Doctrin is the Doctrin of the Reformation, and adventure to tell the people ſo, they are the moſt impudent falſaries that ever any age produced, when there is ſcarce a Child, but hath heard what was done, ſaid, and maintained, by the Clergy of *England*, in the caſe of *Mary Queen of Scots, a Popiſh Succeſſor*, in the earlieſt time of our Reformation here in *England*.

Our Age is bleſſed with a Clergy renownedly Learned, and Prudent: by the Providence of God, and the piety of our Anceſtors, they poſſeſs good, though not to be envyed Revenues and Honors.

It is ſcarce poſſible, they ſhould have many among them, that can

coun-

countenance a propoſition ſo wickedly impious and ſacrilegious (that we cannot have new Laws, but muſt loſe the old, at the pleaſure of a Popiſh Succeſſor) againſt not their own intereſt, and the Rights of the Church, but againſt the Rights and Liberty of Religion it ſelf. For ſhe is capable of Franchiſes and Immunities: which ought above all things to be moſt zealouſly aſſerted and defended by her Miniſters. Can they themſelves with their own hands ever pull down her Hedge and deſtroy her Defenſatives, and expoſe her helpleſs to the rage of her implacable Enemies, and ſuſpend all the Legal ſecurity ſhe hath for her preſervation, upon the Life of our preſent King, whom God long preſerve? If Kings be admitted to have a power to make Laws, one Proclamation may eſtabliſh the Popiſh Religion amongſt us, which the

Papal

Papal Bulls so long as that See continues, will never be able to effect. Next to Religion her self, the Revenues of the Church challenge their faithful care, for they are at best but Usu-fructuary Trustees of her Endowments for the Succession, which they will wretchedly betray to an Arbitrary Successor, if they do not repress such Opinions that pretend to change the Government into an absolute *jure Divinity Monarchy*, which will leave nothing *jure divino* but it self and the Popedom. Kings for their so doing have the authority of Sir *Robert Filmer*, who affirms in his Treatise called the *Power of Kings*, Fol. 1. *That the Laws, Ordinances, Letters-Patents, Priviledges and Grants of Princes have no force but during their Life, if they be not ratified by the express consent, or at least by the sufferance of the Prince following, who had a knowledge thereof.*

*of.* This is but the neceſſary conſequence and reſult from the Doctrine of the abſolute power of a Prince, for in ſuch Government the Conceſſions of a Predeceſſor can no more oblige the Succeſſor, than he can Govern when he is dead; and the Succeſſor muſt be abſolute in his time, as the Predeceſſors were in theirs. But in vain is the Net ſpread, in the ſight of any Bird; this deceit is of ſo groſs a thread, that it cannot paſs with the common people, much leſs upon our Clergy; but I will not diſſemble what may be the true reaſon of the ſeduction of ſome young good natured Gentlemen of the Clergy: They perſwade themſelves that if theſe principles and opinions of the *Unlimited Power of Kings* had been received, the late Wars had been prevented: Not rightly conſidering, that if ſuch opinions had never been broached,

or

or Universally rejected, that War could never have ensued; and we should together with peace have enjoyed our Ancient Government, which our Ancestors transmitted to us, without that miserable *interregnum*.

I would not be perversely understood by any man, as if I went about to justify our late War: This is all I say, That every Government once established will continue for ever, if all the parts of it would unalterably consent to preserve it, to which their natural Allegiance doth oblige them: And never any Prince endeavored to change the Government, but where part of the people were first willing, or content to have it so.

Those false flatterers that go about to remove the boundaries of power, and change the Government, are the greatest enemies to the quiet and happy Reigns of the

Kings,

Kings, and the peace and prosperity of Kingdoms.

And if they do adventure to call their fellow Subjects, by any opprobrious names of disloyalty, because they will not joyn with them in such change, they are as absurdly impious and insolent, as any Prince or State would be, who should challenge another, as free and absolute as himself, for his Tributary and Vassal; and traduce him for a troubler of the World, because he would not Compose the Quarrel, thus injuriously sought, with the surrender of his Crown and dignity.

I desire these Gentlemen to consider, that the happiness of a Nation, is best supported with Truth and Justice: This new Doctrine is not true, and whosoever entertains a belief of it, is not only barely mistaken, but will be lead by the mistake, into the most mischievous,

impious

impious and ſacrilegious injuſtice, and treachery.

It is very agreeable to a good man, to embrace a propoſition, with an eaſie belief that offers the leaſt ſeeming probability of a ſecurity againſt the miſeries of War, by all means to be avoided. But this Doctrine of the *Divinity* of Kings, is moſt dangerous to the Peace of Kingdoms, for it is pregnant with Wars: Beſides that it will give bad Princes, which ſometime hereafter may be Born into the World, (for ſuch there have been now and then) power to make their Reigns worſe then War, and Plague, and Famine to boot.

The Panick fear of a change of the Government, that this Doctrine occaſioned, and the Diviſions it made among us, was the principal cauſe of the late War.

It is not without reaſon, that together with theſe new principles,

revived

revived ſince the Diſcovery of the Popiſh Plot, we have a perpetual din and noiſe of *Forty one*.

Then that fatal War begun, which ended in the deſtruction of the Prince, and ruine of the Church and State; The remembrance of it is the principal matter, that ſtuffs our weekly Pamphlets, and it is brought into common diſcourſe, and grown ſo trivial, that it is mentioned and heard without abhorrence and regret: And what Service this can be to His Majeſty, I do not underſtand; much better it were, that the memory of it were utterly extinct and aboliſhed for ever, except only in the Anniverſary of that great Prince, that ſo fell. Then I ſay, and then only is it fit to be remembred, when we are on our Knees to God Almighty, and in his preſence affecting our ſelves, with ſorrow and remorſe, deprecating the like Judgments, and bewailing

wailing the National ſins, that occaſioned thoſe; For notwithſtanding the Glories of that Great Prince his unhappy death, and the admired Devotions of the εἰκὼν Βασιλικὴ, The ſtory of the Calamities of his people, (all his three Kingdoms involved in War, during his Reign) and the remembrance of them, will be with ſome Men not very Loyal, a ſtain and diminution to the Glories of the Royal Family. In Princes their Calamities are reckoned amongſt the abatements of their Honor, and meer misfortunes are diſgraces, and have the ſame influence upon the minds of the common people, as real faults and male-adminiſtrations.

How then can this tend to the peace of the Nation, or the Honor of the King? what ſatisfaction is it to have our almoſt healed wounds, thus perpetually rub'd and kept green?

— *Quis*

——*Quis ſua vulnera victus*
*commemorare velit*——

Why ſhould any of our Nation, inſult over the miſeries of his own, and neighbour Kingdoms, when he muſt be the moſt barbarous villain, and have deveſted himſelf of all humanity, that is not deeply empaſſioned at the remembrance of them? If a *Thuanus*, or a *Philip de Comines* were to paſs a Judgment, of the condition of our late times; upon the conſideration of our late Tragedies, and the Preludium's to it in the Reigns of King *James* and the late King, it would be formed and pronounced in theſe words of *Tully*, upon another occaſion:

*Mihi quidem, ſi proprium & verum nomen veſtri mali quæratur, fatalis quædam calamitas incidiſſe videtur, & improvidas hominum mentes*

*tes occupaviſſe, ut nemo mirari debeat humana conſilia divina neceſſitate eſſe ſuperata.*

But this is not all,

*——— nec adhuc finitur Oreſtes.*

We are affrighted by the weekly Pamphlets, with the expectation of another Parliamentary War, and this is the true reaſon of the mention of the late War, that we may forgo our Parliaments for fear of another. So it is written in our publick prints, which are publiſhed under permiſſion, as if Parliaments are deſigned to be rendered hateful, and to be feared as Plagues, Famines, or Inundations of the Sea.

But who is to begin it, who deſigns this War, the Pamphleteers, or thoſe that ſet them on work, beſt know: We had never heard of any ſuch thing, if the Mercena-

ry

ry writers of the Popish Faction had not told us of it, as they do weekly, and hitherto we cannot find any Colour for this affrightful Lye; they are impudent to to talk of it, as if they believed it, and have brought some as weak men as they are false Knaves to a belief of it: But to do them no wrong, those may best know what is to come to pass, who have the power of contriving and designing.

*Qui pavet vanos metus veros fatetur.*

The vilest Traitors cannot contrive a greater prejudice to the King and his Family, than by advancing such a dismal thing into credit and belief, for fears though but upon imaginary and false grounds, produce real effects, as well as they are in themselves really afflictive, and that almost equally, if of continuance to the evils feared. Do these men speak like true Loyalists, that are mentioning perpetually the Calamitous War, in the time of our

Kings

Kings Father, and fright us with another now enſuing? after thoſe Univerſal, Solemn and hearty Joys of the whole Nation for his Reſtauration, after ſo many Millions of Money, moſt dutifully iſſued out of the affections of his people, from time to time at His Majeſties Royal pleaſure, and nothing complain'd of, but that they have not opportunities of iſſuing ten times more, to the ſervice of His Majeſties Glory. Nay they ſpeak of this enſuing War, as if the Royal Standard was already diſplayed, and the Rebels had made their Muſters; which muſt certainly affect the Royal Family with the greateſt danger.

If there were twenty *Trajans* derived from one ſtock, that had Reigned in an uninterrupted Succeſſion, Two immediate Succeſſors, that ſhould have their Reigns ſucceſſively attended with civil Wars were enough to efface their own, and the glories and merits of ſuch Anceſtors: But baſe Caitiffs, you can no more truly believe the laſt Parliaments deſigned upon His Majeſties Crown and Dignity to make War, and change the Government, than you

can believe that every Mothers Child of them, before they came up to the laſt Parliaments, ſet his Houſe on fire, and burnt his Wife and Children.

But theſe impudent Forgeries againſt the Houſe of Commons, are contrived to make the people afraid of Parliaments, that this new model of Government in proceſs of time, when we have an enterpriſing Succeſſor, may take place, for the ſervice of the Poiſh Religion. For upon the ſtrength of Dr. *B——s* performance, who hath with great labour found out (which it is hard for any man acquainted with our Engliſh Hiſtory to be ignorant of) that our Parliaments were not always ſuch as now conſtituted: this bleſſed change of our Government will never be atchieved, the Nation will never be perſwaded, by any thing that he hath found out in his diligent reſearch, that the Houſe of Commons is an *overgrown Wen*, an unnatural Accreſcency to the Government, and fit to be cut off. Neither can the moſt inſolent Paradox of Sir *Robert Filmer*'s *Patriarcha*, contribute much to this purpoſe. But that it may be able to deceive but a

very few, for the time to come; for the ſake of ſuch Gentlemen who have not Choſen their ſide, are glad of the leaſt Colour, or dream of a Shadow, a ſingle opinion of any body, it matters not whom to relieve their modeſty, in their notorious defections from Truth, Juſtice and the Government. I ſhall here conſider his Hypotheſis, eſpecially for that it was Re-printed, and is magnified by the *Factors* for the Po-piſh Plot.

And firſt, I will draw it out ſhortly in all its ſtrength, and make it more argumentative than he hath left it (for he hath left his willing readers to find out the Argument, and to make the Concluſion.) Adam, ſaith he, *was the Father of Mankind, that to him as Father, belonged an Abſolute dominion over all his deſcendents; that all Men being ſo born, are born under ſubjection to ſuch an Authority: This authority is reſerved upon us by God, and the condition of our birth, and the manner of coming into the World, is to be ſubmitted to, in the perſon of the preſent King, who by becoming King, is for that reaſon veſted with this abſolute Authority. This*

*power*

*power and the duty of our subjection to it, results from our being Born, and coming into the World, after the manner of men.* This power of Kings is grounded (by him) meerly upon this natural resultance, and not from any positive and expres Revelation from God; for such, neither we, nor, he yet ever heard of. We will now then consider, what there is of weight in this fictitious Reason of Government, in which the World is so lately illuminated by this Speculator; what force there is in it to unravel all Models of Government, that are framed in the World, to confound Kingdoms & Nations, and to give Warranty to the bringing upon us, all the miseries that are designed by the Papists for us, which we are to be prepared to suffer, with most conscientious patience, from the comforts and supports of this insolent and vain pretence.

I appeal to the Reader of him, whether in thus stating his Doctrine, I have not made it more Argumentative, and concluding to his purpose than he left it: I will take this method of remonstrating the futility of his *Hypothesis*.

By considering what a Father is, and what his Duty towards, and Power over his Children; in which it will be found, that nothing of Empire belongs to him as Father; that no more belonged to *Adam* over his Children, than did to any of his Children over their own.

That the Authority of Parents over their Children, continues together with Soveraign power, and is not at all abated by it, and that it cannot be the same, because it continues entire with it.

That there is no footsteps in the Records of the Old Testament, to verify his *Hypothesis*; that we could not have wanted some Declarations about it from God, (if true) it being a matter so necessary for us to know, That no claims were made, (that we know of) to any such authority in the earliest times, when the Right was unprejudiced, and must have been best understood, and could not have been forgotten as now it is utterly.

Besides that it was never used. The first Histories Recorded in the Bible, makes every Child of the common Ancestor,

ceſtor, alike independent and abſolute, and ſo it would for ever have continued: And to this day we ſhould have been in the ſtate of Nature, and not mired in any Government, and ſo no King yet in the World, notwithſtanding the Paternal authority. That his Inſtances of exerciſing Soveraign power by he Fathers of Families, are not concluding, and not to this purpoſe.

That admitting *Adam* had while he liv'd been Univerſal Monarch, (yet if there be no other reaſon and Foundation of Monarchy in the World, but this of Sir *Robert Filmer*) *Adam*'s right heir not being known, (and if he were, might perhaps be an Ideot or Lunatick, ſome Cobler or Botcher under a Stall, or mean Perſon unfit to govern) we can have no rightful King in the World, for certain it is, that there is nothing in the World ſo perſonal as Relations, and the duties and Rights that do reſult form them: for they are neither aſſignable to, nor can be exerciſed or exacted by and between any perſons, but the Relatives themſelves: So that this power of Sir *R. F.* hath no foun-

dation of Reaſon in the nature of things, was in Fact never exerciſed, and is now utterly fallen to the ground, and all Government with it. A more puſled, vain, ſenſleſs and unlearned Paradox, was never yet offer'd to the World, nor a thing more miſchievous ever receieved.

The abſolute Power of a Prince over his Subjects, is not at all connatural to the dutiful Care of a Father over his Children.

It was the good pleaſure of God that this part of the immenſe world, ſhould be planted with men endowed with a capacity to admire his power, wiſdom and goodneſs, and therefore to render him praiſe and worſhip: he deſign'd that we ſhould be happy in our own enjoyments, and promote the happineſs of each other, which is not to be performed but by a mind ſerene, beneficent and loving. He provided that the diſſeminations of Love ſhould run parallel, and be under a like neceſſity with the propagation of our kind. For the planting love in our nature, he inſtituted Marriage for Procreation that we might owe our

Being

Being to the ſtate of the greateſt and moſt agreeable friendſhip, and tendereſt affection. That for many years we ſhould be educated by a pure ſingle and undeſigning love of our Parents: and the friendſhip of that conjugal State, ſhould be maintained by, and principally exerciſed in, their common care of their Iſſue.

Every act of Love, of either of the Parents to the Child, being the beſt inſtance of love to the other of them; an endearment of a reciprocal love, and a provocation to the like love and care of the Child. God did likewiſe ordain and ſo it was, that all Mankind ſhould derive from one ſtock, be made of one blood, and every Man, every Mans Brother of the ſame family and cognation. By this it was provided by the Father of us all, that we ſhould be born into the World, under the tend'reſt care for our preſervation and improvement of our Nature, and be powerfully enclined to love, and beneficence, whereby we may be pleaſed with our ſelves, and at Peace and Amity with our whole kind.

That the Generations of Mankind

might certainly proceed, God planted in our Natures, powerful and irrisistible instincts to procreation which the *Jews* call a Precept, tho after this no Precept seem'd necessary, for encrease and multiply they make a Command. But we follow our own propensions and have no conscience of obedience to a Law, when we observe and follow them, which are so strong, pleasurable and entertaining, that if God had not planted a restraint of Modesty in our Natures, and a sense of decency, We should over-do the business, and degrade our selves from the dignity of our Natures.

Thus far the Parents are fulfilling Gods appointments and gratifying their own Natures. What from all this can give them a right over their Child, all men coming into the world this way are no less free, then if they had been form'd in *Lucretius* his Bottles, and drop't out of his imaginary matrixes, and we were all αὐτόχθονες and Aborignes.

In this they are only executing the appointment of God, are but his Instruments to bring us into this World, and

and are all along rewarded and entertained and careſſed by the order of Nature. *Adam* ow'd this duty to God his Father, and ſo ordered it was, that he ow'd it to himſelf, and to his own natural propenſions, pleaſures and ſatisfactions to propagate. The ſeveral ſucceeding generations of men, as ſoon as they are men have as much Right to the enjoyment of themſelves, to the freedom of their own Will, and to live by their own meaſures as *Adam* himſelf had. Our Parents do not give us life, but hand it to us from the Fountain of being the Univerſal Father of all things.

*Vitai Lampada tradunt.*

And this is allowed, acknowledged by all Mankind, for aſſoon as Children can Govern themſelves, we declare them free, that they are *ſui juris*, they are extrafamiliated and become themſelves Fathers and acquire to themſelves.

The Jews, who had a Kabala of the trueſt and moſt antient Theology and Morality, beſt underſtood their own

Laws, and were furnished with the knowledg, of what Power and Authority, Fathers had over their Children, whether by nature, or by virtue of the fifth Commandment, did take their Sons to be *ipso jure* Emancipated and *sui potestatis* as soon as they were *pubertatis plenæ*: The time of which they reckoned, at the fartheſt, when they were 13 years, 3 months and one day old. And therefore whereas it was one of the Laws of *Moſes Deut.* 21. *v.* 18. 19. 20. 21. *That the ſtubborn and Rebellious Son, at the Complaint and Perſecution of the Father and Mother, was to be judg'd to be ſton'd to death.* They ſay a Son was not under this Law until he was 13 years and one day old: for until that time he was not *Filius præcepti*, not bound to any Laws: As not until that time preſum'd, of competent diſcretion, conſideration or conſcience to make him a Tranſgreſſor, or Breaker of the Law. But three Months after, they reckoned him compleatly adult, upon a general Preſumption: when (and ſooner if he were ſooner adult) he was free, from the Power of his Father, and could not incur the mentioned Law which

which condemns the rebellious and ſtubborn Son, to be ſtoned to death. *Maimonides Tract. Memarim.* But the Father who ſtruck the Son after he was adult (the Jews tell us) incurred Excommunication, for that he offended therein againſt the Law, *Levit.* 19. 14. *Thou ſhalt not put a ſtumbling Block before the Blind*: By which Precept they underſtand, all things indecent and diſhoneſt to be forbidden. By which it doth appear that the Jews did not take their Children, to be longer under the authority of their Fathers, than until they commenced in the ſooneſt account Men: Beſides that Law of *Deut.* Cap. 21. Seems to be only a permiſſion, of an unnatural kind of ſeverity, to the offended Parents, at whoſe ſuit only, the puniſhment of that Law could be inflicted, ſuch a ſort of permiſſion and liberty it was, as was indulg'd to them, in the matter of Divorce.

But that which hath impoſed upon this Gentleman, I believe, is, for that while they are to be educated, their Parents exerciſe an Authority over their Children which a ſower Father

may

may imagine to be power. This I believe gave the Gentleman his mistake, because he saith a Child and a Slave, doth not differ, which is a shrewd indication that he was something too masterly over his Children. But all equal Parents know and understand that the Education of their Children is duty and care, and may not improperly be called, a Sort of Generation-Work.

For I pray let it be considered, that the Fœtus is not perfected assoon as it is extruded the Matrix, no not until it be able to perform, unassisted, all the Actions of its proper life. That the life of a man is a life of Reason, that he cannot do the Acts of a man, until he hath it in the exercise of it. He is not a perfect Fœtus so as to be neglected by his Parents, as soon as he can feed himself; the man after this may miscarry, and if exposed by his Parents, and not continued under their care, be abortivated. Education is a kind of Incubation. Our faculties are to be formed and drawn out into use, as well as our body, to be organized, before we can be denominated men, and while this is accomplishing the Parents are but executing

executing the natural instinct of propagating their like, until they have made them men, they are not begotten in their own likeneſs. They therefore with an eaſie propenſion, and a natural care do apply themſelves to offer things to their obſervation, to furniſh their Memories, to try their judgments in little Eſſays; to render them diſcourſive, to draw out their faculties into uſe, until by little and little they arrive at diſcretion, and a power to form true judgments of what belongs to them, and to govern themſelves in ſuch Affairs and buſineſſes, that are to employ them.

But while this is a doing, they are under a Government of love and care, by the Arts of Diſcipline to be trained up to perfection. Several freakiſhneſſes and caprices are to be cured, and the ſtrength and luxuriancies of ſeveral natural Appetites, are to be abated and reſtrained; and they are to be held to attention and obſervation, and made patient of inſtruction, and correction is to be adminiſtred to theſe purpoſes, and by theſe meaſures, but this duty of Correction doth not participate any thing

thing of the Nature of Civil Government. It hath nothing of the Nature of punishment, exemplarity or vindicative Justice.

It is not for the gratifying of the Parents displeasure to secure him against wrong or injury to deter others, but to amend, improve and better the Child, and always terminated to, and directed to that end, and by those measures it is tenderly and affectionately administred. It will not be impertinent to observe, that our Common-Law, had no opinion of any Sovereign Authority in a Father.

And also that the Statute of 25 *E.* 3. which declares petty Treasons as well as high Treasons doth not declare, the sons killing the Father to be Treason, thò Treason it is, for a Servant to Kill his Master: In which we have the Authority of our Parliament, and of the constant opinion of our Judges. That the nature and relation of a Father and a Son, doth not savour any thing of Government, or of a servile or Political subjection. For that they have not made parricide Treason thò it is the most unnatural and most

detestable.

detestable Crime, and a far greater sin than that of Killing a Master.

But further to clear the true notion of a Fathers Authority, that it is duty and care, not Empire and absolute will. Let it be considered, that God by his right of Creation, hath an absolute dominion over us; we are more his than we are our own, or than any thing can be ours. Yet when he was pleased of his gracious condescention to our capacity to quiet our fears of his power, and to invite our love and assure our hope, he did declare himself our Father, thereby to assure us, that he would not rule us *pro imperio*, and according to his absolute right he had over us, that stile he himself delights to use, and give us leave to call him our Father, by which we all understand, that he will not proceed with us according to his Right of absolute domination, no not in the terms of Right and Political Justice. But that he will consider our frame, pity our infirmity, correct us as his Children, but not punish us with an exterminating Justice.

Amongst the *Romans* antiently no man

man was admitted a Judge in criminal Cauſes, but he that was a Father of Children, that the ſeverities of a Judge might be abated by the tenderneſs of a Father, that he who had Children of his own, might have the more pity to thoſe of others, ſo different is the office of a Judge from the natural duty and tenderneſs of a Father. And it is the greateſt violence, that can be done to nature, to compel a Father to ſit in Judgment upon his Son, and next to that of obliging and compelling a man to execute himſelf; to make it the Father's duty to pronounce a capital ſentence upon the Son, is the moſt unnatural thing in the world, the Father and the Son in this conſideration are *conjuncta perſona*, and when the Sin of the Father is viſited upon the ſon, the ſon is afflicted, but the Father is puniſhed, and when the Son hath the *Queſtion*, the Father is taken to be confeſſed *in tormentis filii*.

But for a further inſtance to make it appear, how incompetent the duty of a Magiſtrate is with the Nature of a Father, I will obſerve that notwithſtanding a Law was given to *Adam* and

all

all his Sons, to eſtabliſh judicatures according to the Tradition of the *Jews*, as may be ſeen in Mr. *Selden* his Book *de jure Gentium ſecundum Hebræos*, which Law by the way had been ſupervacaneous, if the Power of a Prince did belong to *Adam* in the right of his paternity, and a Government had been provided for them by their Birth. Yet I ſay notwithſtanding that: There was ſuch a Relaxation of Juſtice in the World before the Flood, becauſe it could be only adminiſtred by a Father, or ſuch who participated of the ſtock of love lodg'd in the common Father, from whom his Children did derive their tenderneſs, one to another, as they themſelves ſprang from him. That the World was grown ſo wicked within 2 ages (as men then liv'd) from the creation, that an univerſal Deluge was brought upon the World, by the Juſt Judgment of God, for the outragious and inſufferable Wickedneſs, that had ſpread it ſelf univerſally over mankind; 8 Perſons only excepted. The overflowing deluge of Wickedneſs, that caus'd the deluge of waters can't be imputed, to a more probable cauſe than

than to the indulgence and impunity that the obſerved and underſtood nearneſs of Kindred, that all men ſtood then in to one another muſt naturally occaſion.

This is a ſad conſequence of that natural Love in Parents towards their Children, which was intended for the propagation and advancement of mankind. But ſince that now we are eſtranged one from another in remote, and unknown degrees, and that prejudice is over: Here is a gentleman to deſtroy the World another way, and to undo us by unreaſonable and unbounded power, which is alike apt to make the World fit for another Univerſal deſtruction, if it be not without more deſtroyed by it; doth endeavour to turn the exerciſe of ſuch power into a Right, and to give it warranty from the Reaſon and way of our propagation, and by this means to deſtroy us faſter, then we can be born and bred, and impair the Generations of Mankind, or render them extreamly miſerable, or wicked which is much worſe, extinguiſh the light of the world, which is Love and Amity, and deſtroy

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the encouragement and reason of almost all relative Morality.

What a Saturnine Father have we got, to make a golden Age, who ever would have thought, that the στοργη the most moving kindest, most tender pleasing, and beneficent instinct in Nature, planted by God the Father of us all, for the propagating, educating and improving humane Nature, should ever be made use of to found a Right of Tyranny, an Arbitrary domination, the greatest destroyer and depraver of Mankind. What Monster hath this last Age produced! a Christian, a Father, seriously endeavoring to persuade all Mankind, to offer up their Children to *Moloch* the Saturn of the Easterlings, who was but the Devil of Tyranny as the name imports.

This στοργη the true Origen, and Fountain of Love and Amity, and the sociable Virtues which render men humane, from whence flows all the happiness of mankind, will by this Doctrine be corrupted and rendred unsincere and self-designing. For when a Father performs an Act of Generation, it seems now he designs to add a slave

to

to his Retinue, and when a Child is born there is another *item* added to the Inventory of his Estate. If this Fountain be corrupted, there can be nothing sincerely kind after it in humane Nature. The *Leviathan* is out-done by this Gentleman, and hath not performed half so renownedly in the great Work of depraving Humane Nature, as our Patriarchal Knight will do, if his Admirers can bring him into vogue and esteem.

For the Author of the *Leviathan* allowed something good in Humane Nature, several equal propensions, which he terms her Counsels, and sometimes adventures to call the Laws of Nature: But he concludes they are not practicable, and they are only fools who govern themselves by them.

But this Gentlemen will not allow Nature to be good in her first institution and designment, tho in this I think they are near agreeable, that Mr. *Hobs* made the Pourtraiture of Humane Nature in an agreeableness to his own evil Ingeny. And this Knight did set himself, when he made this his

draught

draught of a *Father* he could have no other Original but himself, or the idea of the morose and sower Dr. *P. H.* his admired friend, but by his Character he had at least misfigured his understanding, and made it his own Nature by liking it.

2ly. No more of authority belong'd to *Adam* over his Children, then does to any of his Children over his, for that this Authority proceeds from Nature, and Nature is alike in all men, the duty of their education, and the Authority over them, that is competent to that purpose, is as much incumbent upon them, as upon the Protoplast, the duty is so personal consisting ἐν ἀρχῇ that it cannot be transferred, or permitted absolutely to any other person by the Parents, nor can any man challenge a right to it, or discharge the Father from it, or require the same affection, submission and reverence, that is due from a Child to his Father.

To expect relative duties without Relation is most unnatural, it is as impossible as incongruous, and we may as well love and hate, rejoyce and grieve without

without the proper objects and incitements of those passions. The fundamental Rule of all morality, is that of *Simplicius* ἐν σχήματι τὰ καθήκοντα, It is as certain as any Proposition in *Euclid*, as the Doctrin of proportionable Triangles, and received as such by all the Masters of Moral Philosophy, there is no other foundation of our duty to God or Man, or towards our selves, this rule must declare it, and what ever is measured and allowed by this Rule, is commonly called, which is comprehensive of all that is honest, just, and fit, τὸ πρέπον, and the application of this rule is called by St. *Paul* λογίζεσθαι τὰ ὄντα, which when a man observes he is perfectly moral, a man may as well pay his debts by giving away his Money, be grateful to his benefactor by being beneficent to Strangers, as perform that duty he ows his Father to any but he that is so: It is as impossible to seperate the shadow from the Substance, as to make that subsist by it self which grows by resultance from the state and condition of the person. Or that without that state of the person, from which it doth arise it should ever accreu.

3ly.

3ly. Admitting *Adam* had a Soveraign Authority over all his descendents, which must grow ( if there was any such thing ) from some positive institution, and not from his paternity, yet the natural Authority and duty of Parents toward their Children, continues entire together with Soveraign Power, and is not at all abated by it, and therefore cannot be the same. No Soveraign power can extort the Children from their Fathers Authority and care: This is a duty in Nature before Governments. They cannot belong to the Government before they are *filii precepti*, and capable of the Conscience of a Law. It is a duty in Parents to Educate their Children, and a right they have in consequence to govern them, that cannot be taken from them. It is the Parents duty to form their consciences. They are appointed by God, the great Ministers of his Providence to the Children. That they perform this Office, he hath tyed them to it by the sweetest constraints and almost violences of Nature, by an irresistible love and tyes of Endearment, that cannot be broken

this,

this declares their Right of Authority over their Children, againſt any interpoſings of Soveraign Authority to its prejudice, lett or hindrance. *Thomas Aquinas* poſitively determines, that it is not Lawful for Chriſtian Kings to baptize the Children of the *Jews* againſt the will of their Parents, for that (ſaith he) it is againſt the courſe of natural juſtice.

4ly. There is no footſteps in the Records of the old World to verifie this Hypotheſis. That ſuch Authority was ſo much as pretended to be uſed or exerciſed by *Adam*, but we find inſtances againſt it in the ſhort Hiſtory before the Flood. *Cain* received no ſentence from *Adam* his Prince and Soveraign Judg, but from God himſelf, or rather from his *Shecinah* or ſome viſible Repreſentation of his preſence. Thence he obtained ſome degree of impunity and his life protected. No mention here at all of *Adam*, his taking the Tribunal or *Cain*'s arraignment, or of any pardon or indulgence granted by King *Adam*. *Lamech* that had Kill'd a man by miſchance, did not alledge his caſe at his Father *Adam*'s

Court,

Court, and the matter of extenuation of the Man-killing, we hear of no pardon of Course to be allowed, when the circumstances of fact had been first judicially considered.

How could a thing of such importance be omitted in the story of the old World, thò so short? It was of more concernment, than to known that *Tubal Cain* was the first Smith and *Jubal* the first man that made a Musical instrument, to know the original nature and reason of Government.

Besides we find all the grand Children of *Noah*, becoming Princes of Countries, and the Sons, and grandsons of *Esau* alike Dukes and Princes, that is at least absolute Fathers of their own Families, and ruling over such as were their slaves and dependents.

And the 12 Sons of *Jacob* are all called Patriarchs: When *Nimrod* played the Tyrant we find nothing said for his justification upon any Patriarchal right.

But if we consult the Traditions of the *Jews*, they will inform us of another original of Government, and that is this. They say that God gave several

ral Precepts to *Adam* and his Sons, and *Noah* and his Sons, and one amongſt the reſt, that they ſhould erect Governments, which his Sons could not have performed without Rebellion againſt their King Father, if *Adam* had been ſo as Sir *Robert Filmer* firſt dreamt.

Alſo beſides that of making Governments, there was a Precept given them of honouring their Parents, *Selden de jure Naturæ ſecundùm Hebræos fol.* 2792 And therefore the Precept of honouring Parents, is a diſtinct duty from that of obedience to Governments. By this Precept they had Authority in general, to eſtabliſh Governments amongſt themſelves, in the ſpecification of which they were left to their own liberty and diſcretion, and therefore were not obliged to any ſingle form of Government. It muſt be underſtood that the Precept which required the Sons of *Adam* and *Noah* to eſtabliſh Governments, required alſo every mans Submiſſion to their Orders, Laws and Decrees, when eſtabliſhed.

Laſtly, We will conſider of the inſtances he gives of the Exerciſe of Sovereig

vereign Power, by Fathers of Families, which are as impertinent to his purpose, as his Doctrine is groundless and precarious, but they are these. *Abraham*'s War and *Judah*'s judgment upon *Thamar*.

As to the first of *Abraham*'s making War: We say we cannot allow, that making War doth argue any Sovereign Authority. It is sufficient, that he who makes it is under none to make a vindicative War Lawful. For an injured Person may in the State of Nature, vindicate wrongs by an authority derived from God and Nature to a just satisfaction: Because there is no competent judicature to appeal to for right and redress. But see how unhappy the Gentleman is. This very instance of his production is clearly against him, for if Sovereign Power had been Patriarchal, *Abraham* had been guilty of Treason, in making War without a Commission from *Melchizedeth* the King of *Salem*, who as the Learned men conjecture, was *Shem* his Patriarch and Chief, and known by him for such. But because *Abraham* the best man perhaps in any Age did not take

a Commiſſion from *Melchizedech* his Patriarchal chief. And yet he was bleſſed by *Melchizedech* when he returned from the War. We may conclude that neither *Melchizedech* nor *Abraham* knew of any ſuch patriarchal Sovereignty. And alſo from this great example it appears, that it is lawful for him, that is not a Sovereign, if he be not under any to make War.

I will not enter into a diſcourſe, whence and how is derived the Authority of making War and Capital Sentences, which muſt have the ſame reaſon to warrant both, which hath puſled ſome great Divines. Dr. *Hammond* that great man was at a loſs in this enquiry, and thinks that nothing but a Divine Authority can warrant them, which hath put them upon ſtrange extravagant Hypotheſes of Government, and ſent this Knights brains a Woolgathering. But this may ſatisfie any man of ſenſe that whatever is neceſſary for the general happineſs of mankind, and for preſerving peace in the world, and protecting the innocent, and diſinabling the mighty oppreſſors is more commendable to be done, then

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the Killing a man in his own defence is simply lawful.

As to his second instance of *Judah*, his Sentence pronounced upon his Daughter-in-Law *Thamar*, which he would have an exercise of Patriarchal Sovereign Authority. We say how could *Judah* do this by a Patriarchal Power, when *Jacob* his Father was then alive, and for all that appears *Judah* his Son was not extrafamiliated. Besides which is very unlucky, *Thamar* was then none of his Family, or of the subjects of his Domestick Empire, for his Son her Husband being dead, she was free from the Law of her Husband, and ceased to be a Subject of his Paternal Kingdom. But Mr. *Selden* under the Authority of some Rabbins, which he cites in his excellent Book before mentioned Fol. 807. saith that, *Judah* might have the Office of a Prince or Magistrate in a District in that Country, and by that Authority might judge her according to the Laws of that Country. But what the Laws was, and the Nature and reason of her offence, by which it became capital, is not understood as he tells us in the

place before cited, I shall not trouble the Reader with unfolding the matter.

But why doth he trouble himself to make Kings, Fathers of their Countries, some cannot be so and some have no mind to be so, and yet they ought to be Kings. And some that have not been Kings, have been so and so styled, as the great M. *Tully*, for defeating the Catiline Conspiracy, He was by decree of the Senate call'd *Pater Patriæ*. Those are with reason truly called *Patres Patriæ*, which either relieve their Country from miserable pressures, which is the civil death of a Nation, and for this reason our King hath the honor of being called *Pater Patriæ*, and we hope, that he will wear that honourable Title upon a second deliverance of us from a most deplorable condition. Or else such who bring the Nation to an exalted state of happiness, so much beyond their old state of things, that they seem to give the Nation a new civil Life, Being and Birth. For his etymological argument from the notation of the Word, it is too putid to be insisted upon, thò not more ridiculous than his *Hypothesis*.

But

But for that the reduction of our duty to our King, to the fifth Commandment, may seem to give some advantage to the Hypothesis, with Fathers who know no bounds of their power over their Children: It must be observed, that the Decalogue is not a compleat Rule of Morality. The decalogue comprised the Principal Laws of that common Wealth, which God their Law-giver by a most Solemn Act of his Legislation, did more awfully oblige them to observe.

God atthat time was their King, Rebellion was as Idolatry, and the sin of Witchcraft, and the Defection of one of their Cities to Idolatry, was punished as a revolt and Rebellion, *Deut.* 13. v. 15. He had provided for his honor and worship, and their Allegiance in the first Table, and did design by the 5th Commandment to lay the Foundation of all positive morality, by providing for a Reciprocation of kindnesses, by enjoyning the gratitude and fitting returns of Children to their Parents; and by putting Children under obligations to be taught and instructed by their Parents. But our du-

ty to Governors is more duly referred to all the other Commandments, because Government ſecures the obſervation of thoſe Laws to us, by which we enjoy our ſelves, and ours freed from the Violations of Luſt, Appetite, Fraud and Violence.

We do not Honour our King by relief in his Fortune, which is commanded to be done by our Parents in the precept of honouring them, our ſubſidies and Aids are not to that purpoſe, but contributions to the charges of the Government, they are the juſt price of our immunity and protection, from fraud and violence, for which cauſe pay we tribute.

But whoſoever he be, that hath more reſpect for this Knights works then I have, may find him more gently treated by a very worthy Gentleman, in a very candid and judicious book called *Patriarcha non Monarcha.*

But what is the meaning of theſe flattering Books? they cannot but be nauſeous to His Majeſty, who is a very ſwiſe Prince, and knows how ſenſeleſs uch Books are, and beſides they make the

the People afraid, and the Nation unquiet from the apprehenſions they give, that the Government will be changed. Notwithſtanding the King hath given ſuch ſolemn aſſurance to the Nation by his late Declaration, that we ſhall have frequent Parliaments, and that he will govern by Law.

They would have had a better market, for the Divinity they beſtow upon Princes, with *Alexander* after he had loſt his Virtue, and with thoſe Vile Emperors whoſe Names are *Regum opprobria*, for ſuch the flatterers of ancient times Deifyed; thoſe who had ceas'd to be men they made Gods, and when they had left nothing about them that was tolerable, they magnified their power, which was already moſt intolerable.

If the Kings hereafter would but read the Hiſtory of Kings, under that concluſion, that a wiſe obſerver of Humane Events made after a long obſervation and experience, and would make experiments of the truth of it in their own reading, Kings would be glorious, and the Nations they govern happy and full of peace.

They would find therein so many effectual Documents to fear God and regard men, and govern them righteously.

*Si vitam spectes hominum si deniq; Mores,*
*Artem vim fraudem, cuncta putes agere.*
*Si propiùs spectes, fortuna est arbitra Rerũ.*
*Nescis quid dicis, sed tamen esse putas,*
*At penitus si introspicias & ultima primis*
*Connectas, solus rector in orbe Deus.*
*Alciat.*

People can be no happier than Government and Laws design to make them, though they do not always answer the good designments of the Government.

To what purpose then are these new Hypotheses fram'd and publish'd, Kings are exempted by their Office, and the sacredness of their persons from all fears but the fears, of Nature, and these can never be discharg'd. Those who do ill will fear ill Eternally, tho their power were made little less than omnipotent, for the frame of Humane Nature hath made it necessary to be so. Besides God hath made

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one thing againſt another, there is a Divine Nemeſis interwoven in the Nature of things, and God will always govern the World.

*Omne ſub regno du iore regnum.*

The great *Mogul* at his inauguration ſwears, that his People ſhall be at peace at home, and victorious abroad, afflicted neither with plague nor famine, but enjoy Health and Plenty all his days.

This ſeems extraordinary Pompous and Arrogant, but it means no more than this, that he will govern them ſo vertuouſly, that Gods Providence ſhall be always propitious to his People, and is no more in plain Engliſh, than what our Church offers up in her publick prayers for the King. (*viz.*) That he may govern us in Wealth, Peace and Godlineſs, that he may live long and ſo govern us ought to be every honeſt mans Prayers. But after all theſe vain Hypotheſes, contriv'd for making Kings abſolute, it will be more eaſie for Kings to make their reigns unquiet, and turn their Kingdoms into Shambles.

But

But lastly, to revive the Ancient Zeal of the true members of the Church of *England* against Popery. To rectify the mistakes of some Gentlemen of the Clergy about the Dissenters: And of our late Parliaments, and their proceedings in reference to them.

Let it be considered; how unreasonable their apprehensions are of any danger to the Church of *England*, from the desires of the House of Commons, of some indulgence or toleration in favor of the Dissenters at this time; especially when the Protestant Religion is so shrewedly beset, she hath reason now sure to take all such for her friends, that are heartily Enemies to Popery, though not so skilful as they should be to ward off its assaults. Since the Papists presume to call them Fanaticks, tho exactly conformable to the Church of *England*, that will not assist to bring on the Popish Plot by disbelieving it; and put us in fear of the Fanaticks, by taking all the courses imaginable to provoke and exasperate them, and upon their discontents (which they maliciously heighten and

by

by falſhood and forgeries miſrepreſent ) : To graft thereupon a Pretence of a Proteſtant Plot, for a pretext to extirpate Proteſtaniſm and introduce Popery, which they impudently pretend to be of a more firm Allegiance to the Government than the Reformed Religion.

I pray let it be conſidered, that that which is tolerated is put under diſgrace, even for that it is tolerated; and that which tolerates, even for that it tolerates, hath the Governing Authority; and in ſo much as it indulgeth, it obligeth to Modeſty and reaſon, and if that indulgence ſhould be abuſed it may and will be retracted. It was never intended by the Houſe of Commons, that the Church of *England* ſhould be altered or modelled to an agreeableneſs to any form or ſect of the ſeparation, or preſcrib'd to by any of the Diſſenters, or that ſhe ſhould be made ſubject to any of their rules or opinions, or her Liturgy laid aſide for Directories, or which is worſe, under-valued to the profane way of extemporizing: For as generally uſed and exerciſed it deſerves no milder a ſtile.

ſtile. That the Church ſhould always govern by her own Wiſdom in her own Province, and in thoſe things that appertain to her, can never be deny'd her.

No man hath reaſon to ſay, thò he hath great cauſe to diſlike the ſeparation, and to have a bad opinion of the Diſſenters, that he had rather ſubmit to Popery than to any form of the Separation, for he need do neither except he pleaſeth. No man that thus expreſſeth himſef, but will be ſuſpected to ſeek an occaſion and pretence to become a Papiſt, and to make a defection from the Church of *England*.

But if theſe Gentlemen have ſuch a diſpleaſure againſt Schiſm and Separation (which certainly is the worſt diſeaſe any Church can labor under, and at this time threatens the deſtruction as well of the Proteſtant Religion it ſelf, as it doth to the Profeſſors of all denominations) let this ſharpen their zeal againſt Popery (which by its unhallowed arts hath occaſioned and exaſperated our Schiſm,) and put them upon the uſe of all means to reconcile, if poſſible, the Schiſm (that the Papiſts

have

have already made, and by all means endeavor to continue ) and take away if poſſible the occaſion of it for the time to come: And thus defeat the Arts of the Prieſts and Jeſuits for ſupplanting our Church. It is a moſt deplorable thing that our Church ſhould be kept, rent and divided, in danger of being loſt between Rituality and ſcrupuloſity.

Though the Scruples of the Nonconformiſts, which I always thought, and do ſtill think groundleſs, and unreaſonable, have often moved me into ſome paſſion againſt them, yet upon conſideration, I think this their Scrupuloſity may be of God, and that ſome Men are by him framed to it. That he hath provided it, as a barr and obſtacle in the Natures and Complexions of ſome devout Men, againſt any Innovations whatſoever, that dangerous ones may not ſteal upon the Church, for the better maintaining the ſimplicity and purity of the Chriſtian Religion and Worſhip. But in ſaying this, I have ſaid nothing that is apt to give them a conceit of themſelves, but rather to humble them:

For

For the beſt Men are not govern'd by their Temper and Conſtitution, but correct them by their reaſon, and determine themſelves by a clear and firm Judgment. What affrightment all this while either to Church or State, from this weak and pittyable Scrupuloſity: Where lyes the Treaſon or Sacriledge, nay or ſo much as contumacy againſt our Eccleſiaſtical Governors which is ſo much upbraided to them.

The Chriſtian Religion may be prejudiced by addition to, as well as ſubſtraction from her rule: The Church of *Rome* by her additions hath almoſt evacuated the Chriſtian faith.

Beſides there may be a fineneſs in the outward mode of religious Worſhip in its ſelf very juſtifiable, which may be not congenial to men of a courſe make. The Worſhip of God will always ſavour of the manners of the People; Men of dull capacity can ſcarce admit of any Ceremonies without danger of falling into ſuperſtition, or being vext with endleſs and incurable ſcruple, until for eaſe of their minds they throw them off.

But

But the wiſdom of the beſt Law-makers hath conſidered in giving Laws, what the People would bear, and not what is beſt to be enjoyned, and many things have been tolerated by them, which they did not approve, *ne majoribus malis detur occaſio, aut etiam ne vileſcant ſine moribus leges.*

There is nothing more expoſeth the Authority of Government to contempt, then a publick and an open neglect of its Injunctions. But where obedience to Laws is exacted under ſevere penalties, where it doth not greatly import the common good to have them obſerved, that Government is unequal and uſeth its Authority unjuſtifiable, *Leges cupiunt ut jure regantur.*

The conſideration of the ſad effects the Schiſm in our Church hath occaſioned, the contempt that it hath brought upon our Eccleſiaſtical Governors. That Religion it ſelf is thereby made the ſcorn of Atheiſts. That the Papiſts are thereby furniſhed with matter of objection, reproach and ſcandal to the Reformation. That every Age ſince it begun hath heightned

ned the malignity of the Schiſm, that it ſeems now to deſpiſe the Cure of the greateſt *Caſſanders*. Theſe conſiderations make it infinitely deſirable to have it utterly exſtinguiſhed.

There ſeems to be now left but one way of accommodating our Diviſions, and that is, that we do not hereafter make thoſe things wherein we differ matter and reaſon of Diviſion.

That the Children of the Light and Reformation, be at length as wiſe in this matter as the Church of *Rome*, which is at unity with it ſelf under more and greater differences, then thoſe that have troubled the peace of our Church, which is ſufficiently known to all Learned men.

Had it not been happy, that this Schiſm had been prevented by the uſe of the power of the Church in Eccleſiaſtical diſpenſations? ( If no Law had been made touching the matters th at gave the firſt occaſion to the Schiſm, it had been in the Power of the Church to have prevented it. ) No good Biſhop but would have relaxed the Canons that enjoyned theſe Ceremonies, about whoſe lawfulneſs there hath been ſo much

much Zeal mispent; and unwarrantable heat and contention raised, for the sake of peace and preservation of the Unity of the Church, to men peaceable and otherwise obedient to her injunctions. So dangerous it is to make Laws in matters of Religion which takes the conduct of Religion, in so much from the guides of the Church.

The beginning of contention is like the breaking out of waters, saith the wise man, and they are assoon as begun more easily ended. Before the Contenders have exasperated one another with mutual severities and contumelies, which at every Return encrease, until both sides lose either their virtue or the Reputation of it.

Can any man imagine that any prejudice can accrew to the Church of *England*, if she did enlarge her Communion by making the conditions of it more easie, especially if this may be done without annulling any of her institutions, which the better instructed Christians will always, and the Weak may in time devoutly observe? But till they can they may be received and retained of her Communion, and not

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be rejected by her cenſures, thò they do not ſubmit to all of them at preſent: Will it be any prejudice, that the Number of her Biſhops be encreaſed, and that ſuffragans be appointed or approved by the preſent Biſhops, *in partem ſollicitudinis*, as was enacted by the ſtatute 26 *H.* 8. *cap.* 14. Which Law was repealed by 1, 2. *P. M.* and revived by 8 *Eliz. cap.* 1. Theſe ſuffragans were not intended to participate of their honors or Revenues. Had it not been much more eligible to have diſpenſed with invincible ſcruples, rather than a ſchiſm ſhould have been occaſioned, which the longer it continues will be more incurable, and with greater difficulty acommodated; as it grows likewiſe more miſchievous? *Is it fit that the place ſhould be hazarded, or the Nation put with reaſon or without reaſon in fear of it: Or a Kingdom turned into a Shambles for a Ceremony, or a Ritual in our publick Worſhip, which if omitted would leave the exerciſe of it ſolemn and decent?* For no man knows the obſtinacy of inveterate prejudices, founded perhaps in the very complexions and Natures of the diſſenters,

hardned

hardned alſo in their way by obſerving, how little effect Laws have had for reducing their Numbers, and alſo how unpracticable any ſeverity is in the preſent broken and diſtracted ſtate of the Nation. Why may not ſtanding at the *Sacrament* be tolerated (tho kneeling is the devouteſt geſture, and to me moſt agreeable) when it is a poſture of Prayer enjoyned in the Primitive Church, in their ſolemn meetings for Divine Worſhip, between the Feaſts of *Eaſter* and *Whitſuntide*. Why may not the ſigning of the Croſs in *Baptiſm* for the ſake of peace and unity be diſpenſed with, where deſired, when the *Sacrament* is entire without it? Why may not our publick *Liturgy* be changed and altered, though it may be defended as it is, and as it entertains the devotions of the beſt men, meerly for this reaſon, becauſe it is not liked in ſome parts of it by ſome men, yet truly devout? Beſides it is the wiſh of ſome excellent perſons of the Church of *England*, that our publick offices were more and thoſe we we have, not ſo long, and that the Church had a greater Treaſury of

Prayers,

Prayers, and by variety of Forms for the ſame Office were enlarged in her ſpirit of Prayer, and her publick Devotions heightned. Why may not the *Rubrick* be altered as general ſcruples ſhall ariſe, by the Authority of the Church, which would not leſſen her Authority, but advance the eſteem of her Wiſdom in the exerciſe of it, when ſhe uſeth it for edification?

It is much better ſure to give place to an innocent opinion, when entertained by conſiderable Numbers, tho a miſtake, then to keep up contention and ſtrife. Peace in the Church is better than preciſe and nice orthodoxneſs, and Union is to be preferred before unneceſſary truth, which is of no more importance to our ſalvation, then one of *Euclid's* Propoſitions, tho to be ſure not ſo certain, and of leſs uſe.

The buſineſs of the Church is not to make men great Clerks, to improve us to the ſubtilty of the Schools, but to build men up in the Faith and Love of God, by which they may be inſtructed to every good Work. Her aim is not to make men courtly in their behaviour in our Churches, but truly devout,

and

and true devotion will never fail to make the Publick Worſhip ſolemn, and advance it beyond a decent formality.

But I would not be miſtaken, it is not the Diſſenters I intend to befriend, but the Church of *England*, for as for them I declare I have no liking to any thing they ſay or do, and am eſpecially diſſatisfyed with their very bad manners. It is difficult to abſtain from an invective, but that I think it would be thrown away upon them, and that they are at preſent incorrigible. This is not the ſeaſon for inſtructing their Wiſdoms, we muſt wait for the *mollia tempora fandi*. I thus conclude ſince that excellent perſon the Dean of *Pauls* hath been treated by them, with ſuch petulancies and rude inſults for his Sermon of the miſchiefs of ſeperation. If a diſcourſe managed with almoſt irreſiſtible reaſon, candor, temper and Addreſs be matter of exaſperation, and they turn again and are more hardned in their obſtinacies, and become more confirmed in their ſeperating way, nothing but their own thoughts, and the conſideration in what a deſperate condition,

condition, they have brought the reformed Religion by their Seperation will reclaim them.

But it is expected that Governments ſhould be wiſe, that they manage and controul the Follies and Weakneſſes of thoſe committed to their care, that they may do the leaſt miſchief to themſelves and others, and by prudent and practicable methods amend and reform them. The moſt froward weiward and ſtubborn Children give their Parents the moſt care, and opportunities of exerciſing the moſt tender love for them, tho they can take no complacency in their awkerdneſs. The Church of *England* is concerned to retain all her Children in her Family, to ſhut out none by abdication, that their numbers be not few, and ſhe be aſhamed when ſhe ſpeaks with her Enemy in the Gate. Not to provoke any of them to wrath, leſt they forſake her and turn againſt her when diſtreſſes ſhall come upon her. She hath reaſon at this time ſure to make her Diſcipline eaſie, and to learn of the Church of *Rome* to be more comprehenſive. Their Doctrine of comprehenſion

hension is so large, that it destroys the Religion to encrease the Number of Professors, but I mean no more, than that positive and alterable institutions may give place to the peace, security, and preservation of Religion it self, to whose service they were first fram'd and design'd.

It hath been heretofore, of old it hath been said *Mores Leges in potestatem pertraxerunt suam.* *Plato* form'd an *Idea* to himself of a Common Wealth, without respect to the manners of men, but he writ another, which he calls ἐξ ὑποθεσέως. *Origen* in his Book against *Celsus* applyes to *Moses*, the Answer of a famous Law-giver, who asked ει τοὺς καλλίστους ἔθετο τοῖς πολιταις νόμους, the Answer was οὐ τοὺς καπάθαξ καλλίστους ἀλλ, ἂν εδαύατο τοὺς καλλίστους. And we all know what God permitted to the *Jews*, in the matter of Divorce for the hardness of their Hearts. When all is said People must be govern'd as they can.

But in the mean time, it is pitty any of our zeal and indignation should be mispent, when we have use for it all against the Church of *Rome*, the source whence all our diversions spring. To

which we owe the first separations, that were made in our Church, which appears by undenyable Records published by Dr. *Stillingfleet* in his Book, called the *Unreasonableness of separation*. How they have propagated, multiplyed, exasperated, and promoted our divisions, to tell you would make a Volume; besides, no Protestant is now to know it. I have only this further to observe, That the Church of *Rome* at first only design'd by the Arts of dividing us, and breaking us into several Communions, to disgrace the Reformation, to make our Spiritual Governors, Pastors and Teachers, lose their Authority with the People. To deprave our Religion with licentious opiniastre and absurd dogmatizing, to load our departure from that Church, with the mischief of innumerable Schismes, and to make us reconcileable to the Tyranny and impostures of that Church from the vain opinions and licentiousness of the Sectaries, who have been seduced, managed, inflamed and made wild by their impostrous Arts and Deceits.

This I believe was only at first designed by the Priests, but now they ap-

parently

parently design by the Dissenters, to destroy the Church, or by the Church to destroy the Dissenters, that they more easily come to rights with her. They imagine the Dissenters are very numerous, and that the Nation is fallen into two great parts, that the Dissenters numbers are vast. But God be thanked they neither make our Grand Jury men, nor the common Halls of the City of *London*, for choosing the Lord Majors or Sheriffs. And I challeng any man to give me a List of all the Names of Dissenters, that were of the House of Commons in our two last Parliaments, I am sure they will not make a Number, but they reckon the Numbers of Dissenters by the care they have taken to encrease it. They used great art to continue the Seperation when His Majesty was restored: Since Laws have been made to raise the animosities of Dissenters, but scarce ever executed for repressing them. If for any reason of state the Laws here and there, and for a spurt have been exacted, secret comforts and supports have been given to their Preachers of greatest Authority with them. And when

they have seem'd to preach with the courage and zeal of confessors to their Auditors, they have been assured not only of Indemnity, but have received rewards. How prosperously did the work of seperation go on by these Councils of our *Achitophels*, by these means they concluded it would be heightned, that it would admit of no terms of an accommodation. How insolent were their Harangues, more taking with their deluded Auditors, while they apprehended them acted with an invincible zeal of Religion? What Animations did their People receive to defie the Church and her Authority, when their Preachers despised Fines and Imprisonment to their seeming out of pure zeal against her Order?

It is well known several of them were in Pension, and no men have been better received by the D. than *J. J. J. O. E. B.* and *W. P. &c.* Ringleaders of the Separation: Besides that Popish Priests have been taken and executed for preaching in Field-meetings in *Scotland*. They have raised there a sort of *Enthusiasts* more wild and mischievous, than any we had amongst us in th

the times of licentiouſneſs. They have had notwithſtanding great Lords that have patroniſ'd them, who were always well received in their applications in their favor, at St. *James*'s; and ſeveral of their Preachers who were not Prieſts, have received exhibitions and penſions for their Encouragement. It was neceſſary that the Fanaticiſm planted in *Scotland*, ſhould be very loathſome to make that Nation abate any of their zeal for the Proteſtant Religion, or to neglect their fears and apprehenſions of Popery, or to make the leaſt ſtep towards it.

Awake you drowſie Sleepers, open your Eyes? the Sun is riſen, there is light enough to fill your ſight, if you would look up and were willing to ſee. Could any thing be conceiv'd more apt, to bring the Church of *England* into contempt and ſcorn with thoſe of the ſeparation, then to have Laws made in her favour, penal Laws which are thought to be of her procurement, and not executed? Vain and Ineffective anger is always returned with contumely, ſcorn and hatred. *Cupide conculcatur nimis ante metitum.* And ſo it hath

ſucceeded in this caſe, nothing hath been more paſſable than the baſeſt Scurrility upon the Church, the Biſhops and the Clergy. The Atheiſt, the impious and profane have liſted themſelves Fanaticks, that they might have the greater Liberty of reviling Religion it ſelf with impunity. Conſider how the Church of *England* is uſed, which is truly the Bulwark of the Proteſtant Religion. About ten years ſince they deſigned to ſlight her works, and demoliſh her by a general indulgence and toleration. And now they intend to deſtroy her Garriſon, thoſe that can, and will defend her againſt Popery. By one of their Pamphleteers, the ſeparation is called an uſurpation upon the Government, and all the Diſſenters (as ſuch onely) Rebels and Traitors to the King. The ſame Gentleman would perſwade the World, that the ready way to extirpate Popery is by rooting out of Fanaticiſm, whether (ſaith he) the Fanaticks bring on the Jeſuits plot, or the Jeſuits the Fanaticks is not a farthing matter. But in the mean time, that the Papiſts have a plot on foot needs no proof: That a-

ny ſort of Proteſtants are engaged in a plot, cannot be proved. But all honeſt Proteſtants of the Church of *England*, think it more righteous to puniſh the Deceivers, and pitty the Deceived, and wiſh them only cut off, that make diviſions. It is one way of curing or rather of extinguiſhing the diſeaſe to Kill the Patient. But no Prince did ever yet provide Cut-Throats for his People in epidemical diſeaſes inſtead of Phyſitians. But if the Papiſt could arm other Proteſtants againſt Diſſenters, there would be the leſs work for Papiſts to do. And they will be ſure to requite them for this favour, with *Polyphemus* his curteſie. For to give the Devil his due, they are not themſelves ſo fond of Maſſacres and deſtruction of Hereticks, as to envy that employment to any other, that will undertake it. They had rather any other party of Men ſhould do the Drudgery for them. Beſides what one ſort of Proteſtants ſhall execute upon another, will give them better pretence and more hardineſs (if they wanted either Pretence or Reſolution to deſtroy ſuch as they call Hereticks) to execute the like deſtru-

ction upon the Church Proteſtants, who certainly differ more from the Papiſts then the Separatiſts do from our Church. Sure there is good Reaſon they ſhould be more ſharply treated by the Papiſts, than they treated the Diſſenters. And if they are in ſuch ſort us'd they muſt lay their hands upon their mouths; and be ſilent before their Perſecutors, and acknowledg the righteous judgment of God, in bringing ſuch tribulation upon them, from their Enemies wherewith they troubled their own Brethren.

But there are better ways of putting an end to the Popiſh Plot, then by putting it in Execution for them. (That is to ſay) by ſuppreſſing that contumacy, that is grown ſo rife in the Diſſenters againſt the Church of *England*, by putting the Revilers of her Eſtabliſhment and Order under the ſevereſt Penalties.

By the Church her condeſcentions and indulgences to thoſe that are weak and ſcrupulous, and the peaceable Diſſenters, ſuch condeſcentions will not abate but magnifie her Authority. The Church of *England* will not be by this means

means loſt, but her Governance preſerved, eſpecially if the Relaxation that ſhall be made proceeds from her *ex mero motu*, and is not impoſed upon her by any ſecular Authority. Nay ſhe will become by this means more ample and venerable. What Glories will ſhine upon the Heads of the Biſhops? We ſhall all riſe up and call them bleſſed. They will attain an ἀποθέωσις here, and receive divine Honors while they live. Their Order will be recover'd into the higheſt Veneration, and it will never be after a queſtion in the *Engliſh* Church whether the Order of Biſhops be Apoſtolical. The Parliament will make all Laws yield and comply to ſuch happy peaceable and gracious Intendments. All the people will honor them as their common Saviours, that ſhall thus ſnatch us from the very Brink of Ruine, and render the Deſigns of the implacable Enemies of the Church ready to take effect to the deſtruction of our Religion and the Nation, utterly defeated.

But what puniſhments can we think too ſevere upon any, that ſhall be guilty of ſuch inſolent Iniquity, as not to

allow, that Liberty to the Church which they ſeek as a favor from her to themſelves, that will not let the Church eſcape their Cenſures, when ſhe graciouſly exempts them from her Cenſures, and pittys their Errors and Follies. What Fines and Impriſonments, Pillories and Scourgings do they deſerve, that perſecute the Church with Revilings, when they themſelves are tolerated? Their condemnation muſt be juſt, what ever their doom be, themſelves being Judges: They will ſuffer as Evil doers and diſturbers of the peace, not for their Religion, but for a moſt extravagant and intolerable unrighteouſneſs. They who will not tolerate others are themſelves for that reaſon moſt intolerable. Againſt theſe our Laws are to be ſharpen'd, and their iniquities to be puniſhed by a Judge. But the Statute of 35 *Eliz.* which puniſheth diſſatisfactions, and peaceable withdrawings from the publick worſhip with exile and death, declares how odly the buſineſs of the Separation hath been managed, and with what diſadvantages to the Church; as it doth alſo the impracticableneſs of

Laws,

Laws, that make perhaps invincible prejudices, and modeſt and peaceable diſſatisfactions capitally criminal. The execution of this Law is ſcarce poſſible. It is by no means agreeable, either to the Chriſtian temper of our Church, or His Majeſties great Clemency, of which he hath aſſured us in the general courſe of his Reign. And eſpecially for that that Law hath been very rarely proceeded upon. A Gentleman that lay in *Cambridge* Goal under the Judgment of that Law, was reprieved by His Majeſty, with a great diſlike expreſſed by him againſt that and ſuch like ſeverities. What ever extravagances of a few wild Fanaticks of that Age occaſion'd that Law, the State of the Separation and of the Nation being quite alter'd from what it was then; the execution of this Law now, would be ſomething like a Sheriffs ſerving a Writ out of Date in another County, which can have no effect but miſchief to himſelf.

While our Diſſenters are thus reaſonably indulged, and ſtrictly obliged to their peaceable behavior, they can give no apprehenſions to the Govern-

ment

ment either in Church or State. This is all that is deſigned, and all that they ought to have, and this certainly would be readily yielded them in this preſent juncture, eſpecially if the Evils of the late unhappy times did not ſtand upon their ſcore.

But I perſwade my ſelf, that this courſe if it had been heretofore taken would have prevented one great cauſe of our late Troubles, ſo it will in ſuch meaſure prevent them from returning, as the ſeparation can be accounted the cauſe of them. As for the Sacriledge and Spoil, which was then made upon our Church it could never have happen'd, but upon the diſſolution of the Government, nor can it ever happen again.

That War would have been impoſſible, if the Church-men had not maintained the Doctrine, that Monarchy was *Jure Divino*, in ſuch a ſenſe that made the King abſolute, and they and the Church in conſequence periſhed by it.

But God be thanked, we ſee the Church again reſtored to her endowments, grown wiſer than to deſire to hold

hold that precariouſly, and at pleaſure, ſhe doth enjoy by an unmovable legal Right. Of the three Eſtates of this Kingdom (for to ſuſpect any ſuch thing of the King would be unpardonable blaſphemy) there can be no reaſonable Suſpition. Though of the Houſe of Commons it is become now lawful to ſuſpect and ſay any thing, that is evil. But no man but the Villains, that deſign by diſhonoring them, to change the Government, have reaſon to entertain ſuch a thought. The Members of the Commons in our lateſt Parliaments, were all upon the matter entirely conformable to the Church of *England*. They were perſons of the beſt Eſtates, Reputation and Honor in their Countries: And they, or ſuch as they, are like to make our ſucceeding Parliaments.

I have leave to put them under the imprecation of the ſevereſt Curſe, if ever they do ſacrilegiouſly impair the Church her Revenues. And I deſire it may be aſſiſted with the hearty and paſſionate deſires of all good Chriſtians, that ſo the curſe I now pronounce may operate upon them who ſhall incur

cur it. He that deſigns, contrives or conſents to ſpoil the Church, of any of her Endowments; may a ſecret curſe waſt his ſubſtance. Let his Children be Vagabonds, and beg their bread in deſolate places. Beſides, I know it is meditated, and deſign'd by many, and the beſt Men, that uſe to be ſent to Parliaments, to redeem in part, that infamous Sacriledge, that was committed in the times of *H.* 8. When the Appropriations of Rectories made to religious Houſes which had the cure of the Pariſh, and ought at the diſſolution of the Monaſteries to be preſented to, were veſted in the Crown, whereby not only the Church was rob'd, but the People cheated of their Tythes, which were theirs to give, tho not to retain, and their *præmium* for the Prieſts Miniſtrations; which are now often moſt ſlenderly, and ſometimes ſcandalouſly performed. As alſo to diſencumber her Revenue of the Charges and impoſitions of Firſt-fruits and Tythes, which were impoſed and exacted by the Pope, upon his pretence of being the œcumenical Paſtor and High Prieſt of the Chriſtian Church, and

and at that time confer'd upon the Crown, and are as unreaſonably continued, as any thing can be that hath a Law for a pretext. But for this a compenſation may be given to the Crown, and ſome way will be found out for Augmentation of Vicaridges and reindowment of Churches, that loſt all in that unparrallel'd Sacriledge, committed by the unſatiable Avarice of that haughty and luxurious Prince. Theſe deſigns employ the care of a great Number of our principal Gentlemen, to purge the Sin and diſhonor brought upon the Nation by that extraordinary King.

But if there were reaſon for any fear, that the Nation could again incur the guilt of ſacriledge. What Warranty can this give to any of her Clergy to ſlack or abate the Zeal, that is due for the purity of her Doctrine, prudence of her diſcipline, and her commendable decent and intelligible devotion? Are they worthy to be named of her, that are ready to deſert her out of fear of a remote poſſibility that ſhe may not alwayes have ſuch largeſſes, as ſhe now beſtows upon her Sons?

Sons? Will they prefer the gift to the Altar, and declare all their godlineſs to be gain? To ſuffer Popery for ſuch a conſideration to be induc'd upon her, is a far worſe and more deteſtable ſacriledge than that they pretend to fear. This is to make the *Anathemata* of the Temple to inſerve to the diſhonor of the *Numen*. To deſecrate the Altar for the ſake of the gift, and will by the juſt judgment of God (I fear) bring the abomination of deſolation again into our holy places.

Let none of her Sons for the obtaining a dignity or a capacity for a double Benefice betray her by neglecting her intereſt, thinking with themſelves that ſhe will otherwiſe be ſupported, for this their doings is no leſs than the ſin of *Judas*, who took money to betray our Lord, imagining, that he would by a Miracle reſcue himſelf from the hands of thoſe to whom he ſold and betray'd him.

The honeſt of our Clergy will have little ſatisfaction, when that day comes, when they ſhall be reduc'd to Prayers and Tears, if they are failing in any thing, that they may lawfully do to prevent

prevent that miſerable State. Their Tears will be as water ſpilt upon the ground, and their Prayers will never find acceptance with God, nor be returned into their own boſom.

*Diſce Miſer pigris, non flecti numina, votis;*
*Præſentemque adhibe, dum facis ipſe, Deum.*

But above all, thoſe fine men are not to paſs unreproved, who are preparing Pretences for their revolt to the *Roman* Church. They tell us that the Reformation is depraved, and Popery it ſelf is much amended ſince the Reformation, that it is not ſo groſly ſuperſtitious (tho her ſuperſtitions are ſtill enough to ſtifle Religion) nor ſo fabulous in her Legends (ſhe need make no new ones ſince ſhe gives Authority ſtill to the old) nor ſo impoſterous in her cheats (for her Prieſts have not been *hocus pocuſes* of late, us'd ſo many tricks of Legerdemain, and preſented their puppey plays of moving and ſqueaking images) ſince the Reformation as before.

But

But they may know, that the reaſon why we have not maintained the dignity of the Reformation intire is this, For that Popery hath not been utterly extirpated from amongſt us, tho their frequent Treaſons, and their notorious ſeductions have deſerved it. By its continuance amongſt us, and the reſorts of their Prieſts hither, it hath created and fomented diviſions amongſt us, and corrupted her Children from their obedience to her guidance and inſtructions; but ſhe her ſelf is ſtill the ſame ſhe was, the Reformation of the Church is ſtill intire. She hath made good her departure from the Church of *Rome*, her Adverſaries have not been able to convict her of any fault therein, and by an eaſie victory ſhe hath triumphed over all their oppoſitions.

And tho Popery appear not altogether ſo deformed by her Prieſts Artificial dreſs, and the Repreſentations they make of her to ſeduce us, and entice us to come again under her yoke, yet we know ſhe hath more eſtabliſhed her Tyranny, by the Council of *Trent*, and more corrupted her Morals by her modern Caſuiſts ſince the Reformation, and

and thereby hath rendred her ſelf more deteſtable, and for ever to be avoided. But though it may be true, that the Popiſh world is beholden to the Reformation, and Popery it ſelf is thereby amended in ſome overt things, and reformed in thoſe Countries, that have not reformed from her. For in the Light of the Reformation they have ſeen Light, and have been aſhamed of ſome of their works of darkneſs, and do not bring into preſent uſe ſome of their groſs Impoſtures, and ſome worſe than Pagan ſuperſtitions. Yet when this Light is extinguiſhed it will be a moſt diſmal and eternal Night upon the Chriſtian world. If we return to her our Ears will be bor'd, and we ſhall be irredeemably enſlaved.

The ſpirit of Popery if it returns and poſſeſſeth us again, that hath been walking in the reformed Countries as in dry places ſeeking Reſt and finding none, and finds us thus ſwept and garniſhed, will bring with it ſeven Devils more wicked than it ſelf, and our laſt eſtate will be worſe than the firſt.

The Pride, Cruelty and Avarice,

Domination

Domination and Luxury of their Prieſthood, will be aggravated upon us, and the minds of the Laity, more lowly depreſſed by ſuperſtition and ignorance. The Goſpel of Cardinal *Palavicini* will be the Canon of the Chriſtian Religion, or it may be ſomething worſe; for who can tell what will be the Religion, that that Church will offer in proceſs of time, to the World under the Chriſtian Name? When the Pope by his pretended infallibility, may make the Chriſtian Religion what he pleaſe, by interpreting, adding, altering or detracting with an uncontroulable Authority. For us therefore to become Papiſts to return to the Church of *Rome*, acknowledge the Popes infallibility (there is no other way to become Papiſts) is virtually to betray the Chriſtian Faith, to renounce our Allegiance to our Lord Chriſt, to prefer the Bulls of a Prophane Pope to the Holy Oracles of God, and the Revelation of Jeſus, God Bleſſed for ever.

With this Religion therefore we can never make an accommodation. We may as well make a Covenant with Hell. This (as Dr. *Jackſon* one of the glories of the Church of *England* in his Book call'd

call'd the *Eternal Truth of Scriptures*, vehemently admoniſheth us) admits no terms of Parly for any poſſible Reconcilement, whoſe following words to this purpoſe, I ſhall here tranſcribe.

*The natural ſeparation of this Iſland, from thoſe Countries wherein this Doctrine is profeſſed, ſhall ſerve as an Everlaſting Emblem of the Inhabitants divided Hearts at leaſt in this point of Religion: And let them O Lord be cut off ſpeedily from amongſt us, and their poſterity tranſported hence, never to enjoy again the leaſt good thing this Land affords: Let no print of their Memory be extant ſo much as in a Tree or Stone within our Coaſt. Or let their Names be ſuch as remain here after them, be never mentioned, or always to their Endleſs ſhame: Who living here amongſt us will not imprint theſe or the like wiſhes in their Hearts, and daily mention them in their Prayers.*

*Littora Littoribus contraria, fluctibus undas,*
*Imprecor arma armis, pugnent ipſique Nepotes.*

which

which he thus renders.

Let our, and forain Coasts, joyn Battel in the Main,
Ere this fowl Blasphemy Great *Britain ever stain.*
Where never let it come, but floating in a Flood,
Of our, our Nephews and their Childrens Blood.

*I shall only subjoyn my hearty Desires and Prayers, that we may all fear God, and be zealous for his true Religion. Honor the King, and firmly adhere to the Government, and in our several places steadily oppose and resist those Villains, that are given to change. And that by our Union we may defeat the crafty Designs of our cruel and implacable Enemies, who if they can continue those Divisions they have made amongst us by their wicked Arts, will certainly at length destroy us: Who are bent upon our Destruction, though they themselves perish with us, and we cease to be a Nation, and our Language be forgotten in a forain Captivity.*

Sir,

Now I have given you my Answer to your Reasons, to dissuade me from publishing

publiſhing the Argument for the Biſhops; by repreſenting how few of the Clergy can with Reaſon be thought guilty of Opinions, ſo miſchievous to the Church and State, which you charge to have generally corrupted them, and how eaſily and with little conſideration they will be laid aſide by them.

I will make no other Apology for the publiſhing this, than that I have communicated theſe thoughts to no Man alive, either of the Church of *England* or any other Domination, or conſulted any Mans advice about it. That I can ſerve the deſign of no party of men herein, nor any particular deſign of my own. I wiſh, they can be ſerviceable in the leaſt Degree to publick Good. I have had them by me a great while, and have conſider'd them under the ſeveral Varieties of Temper, that our Bodies are diſpoſed to, which induce different thoughts, and various Apprehenſions in moſt things, under the ſeveral paſſions, that the fluctuation of publick Affairs have occaſioned; under the Ebbs and Flows of Hopes and Fears in reference to the ſtate of the

Kingdom

Kingdom, for some length of time. And finding them to have the same appearance, and to give me the same satisfaction in all the several Postures and Views, that I could take of them, I assure my self I was sincere when I thought, and that they result meerly from my Judgment (such as it is) uncorrupted. That I am not perverted or biassed by any secret passion or desire of any sort, which many times lurk and steal upon us, deceive us unawares, and undiscernedly abuse us. Sir, the Summ of my Apology is this, That I know my self sincere of honest Intentions, mov'd by nothing, but a hearty love and affection to our King, Religion and Country, and for what any man shall think of me, I am not Solicitous.

Yours *T. H.*

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*FINIS.*